

THE

# Congregational Quarterly.

WHOLE No. XXX.

APRIL, 1866.

VOL. VIII. No. 2.

## SAMUEL W. S. DUTTON.

BY REV. INCREASE N. TARBOX, OF BOSTON, MS.

SAMUEL WILLIAM SOUTHMAYD DUTTON, son of Rev. Aaron and Dorcas (Southmayd) Dutton, was born in the town of Guilford, Ct., March 14th, 1814. He was the second son and fourth child in a family of eight children. He received his name from his maternal uncle,—his mother's only brother,—Samuel William Southmayd, a lawyer by profession.

His ancestry on both sides, so far back as we have traced it, has been distinguished for piety and substantial intelligence; and especially for attachment to the simple faith and order of Puritan worship. His great-grandfather, Thomas Dutton, had ten children, two of whom died in early life. The others were all members of churches, and four of them filled the office of deacon. He lived to the advanced age of ninety-three.

One of his sons was Deacon Thomas Dutton of Watertown, Ct., who died in the year 1806, at the age of seventy-one. His family numbered nine children, the youngest of whom was Aaron.

Rev. Aaron Dutton, the father of the subject of this memoir, was born at Watertown, May 1st, 1780. He entered Yale College at the age of nineteen, and graduated in 1803. He made

profession of his faith in Christ and joined the college church in 1802. He was settled in the ministry at Guilford, Ct., December 10th, 1806. His marriage occurred during the same year. His ministry in this place continued until 1842, nearly thirty-six years, when he was dismissed. He died in the city of New Haven in 1849. His wife, Dorcas Southmayd, was the daughter of Samuel Southmayd, of Watertown, Ct. She was of a family of eight children, seven daughters and one son. She died in 1841, the year before her husband's dismission.

We shall not attempt to trace back farther the line of maternal ancestry, lest these details should become burdensome. Suffice it to say, that there is on this side the same evidence of piety, intelligence, and worth, as on the other. Almost all the members of both families, for several generations, who have lived to years of understanding, have been communicants in Congregational churches.

The town of Guilford is one of the ancient towns of Connecticut. In the year 1639, one year after the settlement at New Haven, a colony from Kent and Sussex, in England, established itself at this place. The head of this colony was Rev. Henry Whit-

field, a minister of wealth, and intellectual distinction. The stone house built by him on his arrival (and which was in some sense a fort, as well as a house, being fortified and arranged to repel the attacks of the Indians), is still standing, and is an object of great curiosity to visitors. The town lies on the southern shore of the State, fifteen miles east from New Haven; with a level, sunny, and open aspect, in that part bordering upon Long Island Sound, but rising on the north into rough hills and wild scenery. It is the place where Dr. Lyman Beecher, though a native of New Haven, spent the early years of his life, on the farm of his uncle, Job Berton, and in the "Autobiography and Correspondence," the spot is thus described:—

"The town of Guilford was laid out, like that of New Haven, around a central square, on which were placed the church and its surrounding home for the dead. The settlers at first clustered around this center, but soon their farms extended on every side. . . The country around consists of rocky hills and valleys, gradually rising to where *Old Bluff Head* lifts its wooded summit four hundred feet, and then descends precipitous and bare, to a beautiful lake embowered in thick woods. From these heights descend the clear *trout-brooks*, now tinkling and glancing up from deep ravines by the road, and then dancing over white pebbles along the country paths, lined with billows of rose laurel."

The colony that established itself upon this spot, in the year 1639, was one of great intelligence and dignity of character, possessing also an unusual share of wealth, so that it was able from the first to build its institutions upon a large and substantial basis. The style of life which these founders introduced, the policy which they set in motion continued through many generations. There was an evident respectability about the old town. There was a tenacity in holding on to the ancient customs. People did not need to

look away to other places to find the forms and fashions of life,—how they should traffic and build, or how they should think and act. They took these things as they seemed good unto themselves, and as a kind of natural outgrowth from the seeds planted in the past. There was consequently a large individuality,—a native originality of character, sometimes developing itself in unattractive forms, but helping continually to give strength and characteristic features to society. Fitz Greene Halleck, a native of Guilford, doubtless had in his mind's eye the men and women, among whom his early life was passed, when he wrote his poem, "Connecticut:"—

"Tis a rough land of earth and stone and tree,  
Where breathes no castled lord or cabined slave;  
Where thoughts, and tongues, and hands, are bold  
and free,  
And friends will find a welcome, foes a grave;  
And where none kneel save when to Heaven they  
pray,  
Nor even then, unless in their own way.

"They love their land because it is their own,  
And scorn to give aught other reason why;  
Would shake hands with a king upon his throne,  
And think it kindness to his majesty;  
A stubborn race, fearing and flattering none,  
Such are they nurtured, such they live and die.

"View them near  
At home, where all their worth and pride is placed;  
And there their hospitable fires burn clear,  
And there the lowliest farm-house hearth is graced  
With many hearts, in piety sincere."

Within the last seventy-five years, a kind of blight has come over many of the old towns of New England. They have lost not a little of their early dignity and respectability. These ancient municipalities, planted among the hills,—organized around a church of the living God, which was their center and heart,—the nurseries of culture, of freedom, of piety, have many of them gradually declined before the changing civilization of these modern days. "The gods of the valleys" are prevailing over "the gods of the hills." Business and population locate them-

selves on the streams and rivers, along the lines of railway, or are drained off to feed the enormous growth of cities. Silence and stagnation have crept over many old towns that were once places of great importance. They wear now a broken-down and discouraged aspect. Guilford for many years shared to some extent in this process of decay, though not in the same degree as many other places. But its position on the Sound, its relations to New Haven and New York, and its present railway facilities are giving it again an upward tendency.

Here, in the year 1814, the subject of this sketch was born, and here he passed all the early years of his life until his entrance into college. Dr. Bacon, who was intimately acquainted with his father's family, speaking of his early education says:—

"His Christian discipline began almost with his birth. He was born into a household where this discipline was administered in love, where a mother, gentle, firm, and intelligent, was the guardian angel of her children, and the light and joy of her husband. He was carefully taught, and carefully restrained and guided. He breathed an atmosphere of intelligence and devotion, as well as love. He saw at home what the work of a minister was, and by the visits of other clergymen, learned from their conversation what their lives and trials were. He grew up an active, generous, courageous boy, sometimes given to mischievousness, but never to any but of a harmless nature. He was the best wrestler on the village green, and was always the champion of the weak."<sup>1</sup>

Those who have known Mr. Dutton in the days of his youth and manhood can well understand that his childhood must have been overflowing with life. He was never characterized by what Shakespeare calls a "modest stillness and humility." There was in him a large exuberance of animal feeling, and

he must have impressed almost every one who ever met him, that the sum total of what we call life was greater in him than in most persons. Hence we can easily believe all that he himself used to tell, and all that others have told, of the boundless activity and sports of his childhood. In the circle of his brothers and sisters there was no lack of stir and excitement when he was present. Among the children of his own age in the town he was a distinct personality. Whoever else might be forgotten in after years, he was not likely to fade away from the recollection of any of his early companions. A bright scholar, quick to learn, and obedient in the school-room, he had the liveliest appreciation of those great outside interests, — running, wrestling, jumping, swimming, hunting, etc., etc., — which in the eyes of boys are of such vast importance. Ambitious of standing well with his teachers as a scholar, he was equally ambitious of holding the first place in all these athletic sports and exercises. A boy like this, with such a superabundance of life, is in his early years a far greater source of care and anxiety to parents, than one of a more quiet and retiring disposition. But if these energies can be shaped and regulated, can be brought under the control of fixed moral principle, they are in themselves a treasure to be coveted. They bear a man easily and triumphantly over difficulties at which he might otherwise stand appalled. This boy found in his home the needed tempering and controlling influence. There was a mother, gentle and firm, of rare intelligence, quiet in her deportment, but fixed in her principles, who knew how wisely to mold and shape the forming characters of her children. A humble and sincere piety was mingled with all her discipline, and formed indeed the most essential element in it. In the training of her household she was a most wor-

<sup>1</sup> Funeral Sermon.

thy helpmeet of her husband, and indeed the chief burden of this responsibility fell, as is common, upon her.

An incident is related of this early period of his life which is not only interesting in itself, as illustrating the wide-awake and stirring character of the boy, but which, as it afterward proved, was a kind of foreshadowing of his future life. His father and mother, having a desire to visit their kindred in Watertown, and not feeling easy to leave their little flock behind, decided to take the children with them. Having made the needed provision, the whole family set out for Watertown, a distance of some forty miles from Guilford. The first stage of the journey brought them to New Haven, and while they were resting there, the interval was employed in visiting the new meeting-house of the North Church, which had just been completed, and which in those times was regarded somewhat as an architectural wonder. Once inside the building, the children scattered in various directions. Some of them went into the gallery. The father and mother were quietly taking in the *tout ensemble* of the wonderful structure, when suddenly a piping voice was heard from the pulpit. Samuel had mounted the desk, and drawing his inspiration from Webster's Spelling Book, into the mysteries of which he had just begun to be initiated, proceeded to orate as follows:—

"No man may put off the law of God."

And so, at this early age, he preached his first sermon from the very desk which he afterwards occupied, as a Christian minister, for twenty-eight years.

In a minister's family of that day, and especially one of so much character and prominence as that of Rev. Mr. Dutton, of Guilford, there was a large opportunity for a quick-minded boy to pick up ideas, and to obtain knowledge

of what was going forward in the world. It was a home of free and generous hospitality, and strangers came and went, day after day, leaving the memory of their anecdotes and conversation behind them. Here Dr. Abel McEwen, of New London, was often a visitor, and especially when on his journeys to New Haven to attend the meetings of the Yale Corporation, of which he was made a member in 1826, Rev. Mr. Dutton having been elected to the same trust in 1825. They were acquaintances in college, Mr. Dutton graduating in 1803 and Mr. McEwen in 1804. Dr. McEwen's conversational and anecdotal powers were something wonderful. No one ever heard him talk an hour, when his mind was unbent and free, without holding the experience in memory long afterwards. His acquaintance with public men in Church and State was large and intimate, and his talk not only contributed to the amusement of young and old, but it largely increased their stock of valuable information. The visits of Dr. McEwen to this Guilford home were always welcomed by the children, and remembered with joy afterwards. We instance this case in particular, because we have so often heard reference made to it among those who were then the children of this household.

It seemed to be marked out and settled, in the plans of this family, that all the sons should receive a collegiate education. Three of them afterwards graduated, and of the other two, one died during his college course, and one while preparing for college. The daughters also were thoroughly instructed, while the eldest received such an education that she was able to assist in the preparation of her brothers for college, as she has since assisted in the intellectual, moral, and religious training of many young ladies now widely scattered through the land, the orna-



ments of many a household. From his early years, therefore, Samuel was set upon his course of study. He was fitted for college by his father and sister, and entered Yale in the summer of 1829, at the age of fifteen years.

We will not linger upon the details of his college life, except to say that in the winter of 1831, 2, when the Spirit of God was poured out so largely upon the colleges and congregations of the land, he was numbered among the converts to Christ at Yale College, and soon after made profession of his faith in his father's church at Guilford. Could a catalogue be made of all ministers and missionaries who date their conversion from the great revival of 1831, 2, we should gain some conception of what resources God stores up for his church on earth in one of these great outpourings of the Spirit. They are like the free and copious rains that fall upon a land long parched and dry. They are refreshing and joy-giving even while they are passing. "The little hills rejoice on every side, — the pastures are clothed with flocks." But these rains drop also "upon the pastures of the wilderness." They are poured out full and free on the rough hills and lofty mountain ranges. They feed the deep and hidden springs. They lose themselves for a time in their silent and unseen progress. But their effects are seen long afterwards, when the rain itself is forgotten, in the full inland lake, and the freely flowing river. Such a rain of righteousness, we may believe, is on the land this very year. "Thou visitest the earth and waterest it, thou greatly enrichest it with the river of God, which is full of water," and we can not doubt that God is again laying up resources for the toils and triumphs of his church in the years of the future.

Mr. Dutton graduated with distinction, in due course, in 1819. His class numbered at graduation eighty-seven,

and he was among the youngest members. After leaving college, he was engaged for a year in teaching in Baltimore, when he was elected principal of the Hopkins Grammar School in New Haven. We have heard one who was then a pupil in the Hopkins School relate the impression made upon himself and the other boys when the new principal first made his appearance. Young, florid, rotund and handsome, playful in his every look and action, not having yet reached his own majority, the boys measured the new teacher and speculated upon him, and could not exactly make out, at first, what manner of man he was. But they soon learned to love him and obey him, though he went freely into their out-door games and sports. Soon after he entered upon these duties, in a faculty meeting at Yale, one of the professors, with an ominous shake of the head, related what he had heard, — that the new principal of the Hopkins School had so let down his dignity as to place himself on the door-steps of the school building, and challenge all the boys by their united efforts to pull him off. "Well," said Professor Silliman, "did they do it?" It was confessed that they did not. "I'll venture him, then," was the reply. In 1836 he was elected tutor in the college, and though greatly beloved by the classes that came under his instruction, his free and easy manner about the college buildings often shocked some of his more circumspect associates. It was quite as much in his way to jump over a fence as to go through a gate. There was a bounding health and vigor about him — a joyousness of spirit that found relief in many unusual ways. He seemed to have no dignity to nurse and take care of. The class which graduated in 1840 came more under his direction and tuition than any other, and the members of that class have always retained a living affection for him.

In these years, while principal of the Hopkins School and tutor in the college, he was pursuing his theological studies in the Seminary. At that time Dr. Taylor was in the full vigor of his strength, and those who have never known him except by hearsay, can hardly conceive what that strength was. There was a magnetic power about the man such as few teachers ever possessed. His whole soul was alive with the great themes pertaining to Man and Redemption. In the fullness of his heart he seemed often to have uttered Milton's great prayer:

"What in me is dark,  
Illumine; what is low, raise and support,  
That to the height of this great argument  
I may assert Eternal Providence,  
And justify the ways of God to men."

Through all his life, Mr. Dutton was ever ready freely to confess that he was more indebted to Dr. Taylor for his intellectual culture, and for his conceptions of truth, than to any other man. In his theological studies he was patient and severe, and it has often been remarked that no man ever comprehended Dr. Taylor's system of dogmatic theology more perfectly and entirely than he. Dr. Bacon, in his funeral sermon, said, "Of Dr. Taylor's pupils none received his system of teaching with more exactness than this one." And though in after life he thought he saw occasion in one or two points, and especially in matters pertaining to the doctrine of self-love, to modify his opinions, the great and essential features of the theological system which he then and there received he held not only with pertinacity, but with a loving confidence and joy.

In the year 1838 he received and accepted a call from the North Church in New Haven to become their pastor, and he was ordained for the work of the gospel ministry, June 5th, 1838. This was the church over which Dr. Jonathan Edwards, junior, that illustrious son of a still more illustrious

father, had been pastor from 1769 to 1795. Mr. Dutton entered upon his ministry here under happy auspices. Only twenty-four years of age, radiant with health and hope, with a people cordially united in him as their pastor, with a strong and able congregation intellectually and financially, in the city, which of all other places he loved, life opened before him with the most inviting prospects.

On the 12th of September following his ordination, he was united in marriage to Miss Harriet Waters, daughter of Asa Waters, Esq., of Millbury, Mass. The wise man has said, that "a prudent wife is from the Lord," and thousands who have known Mrs. Dutton in her hospitable home in New Haven, will gladly bear testimony, that the young pastor was most wisely and divinely guided in the choice of a companion. He might have searched long and far before he would have found another more eminently fitted to grace and dignify the station to which she was called. For not only did she possess in a high degree the gentler graces and excellences,—feminine taste and ease and delicacy,—not only was she conscientiously exact in all matters of right and wrong, but she had also that rare intellectual power and grasp, by which she pierced through the externals of a subject to the substance of it. There was no lack of topics for conversation in her presence, and though she had her share of interest in the current events of the day, and in all the goings on of society about her, it was ever easy for her to turn aside into the calmer realms of scholarship and philosophy, and discourse of books and systems of thought. She was herself a *thinker*, and she delighted to hold converse with real thinkers. She had the magnetic faculty to awaken in those with whom she was conversing their best powers, eliciting

from them thoughts of which they had hardly before been conscious. A man of real intellect and of fine conversational powers is sometimes caught alongside of a person with whom he feels bound to talk. But every attempt which is made in this line only diminishes his own self-respect. All that he ever knew seems to vanish far away. His intellectual horizon little by little contracts, and he finally comes to the conclusion, that whatever may be true of the other person, he himself is essentially a fool. On the other hand put this same individual to converse with a person possessing this awakening power, and he is surprised at himself. His thoughts come forth as by magic. Ideas which before were only in embryo, crude and half-formed, leap up instantly into shape and symmetry. The ideal faculty is at work, and the conversation gives him a positive sense of enlargement.

This faculty, Mrs. Dutton possessed in a high degree, and many a hard question in philosophy or theology has had light shed upon it, in conversation with her. She was not only, therefore, a helpmeet, in the common acceptation of that word, but she lent a real stimulus to the intellectual work in which her husband was engaged. It went on more energetically, more systematically, because of her presence and influence. After her death, which occurred on the Sabbath, July 3d, 1864, her husband, in a discourse to his own people, could say of her:—

"I need not tell you that her counsel, and her silent influence, more powerful than spoken counsel, always moved me toward what is right and good—to integrity, to Christian industry, to prayerfulness, to humanity, to self-denying benevolence, to pious fidelity . . . Indeed, if I had a difficult subject to think out, there was no one to whom I had access from whose conversation I could receive so much aid as from her. In the power of insight into moral and religious

truth, and the power to discern its bearings on life and conduct, I have for years, reverently regarded her as my superior. I thank God for her helpfulness to me in my ministry for twenty-six years."

At her funeral, Rev. S. G. Buckingham, of Springfield, her pastor at Millbury at the time of her marriage, said in his address:—

"Of her life and influence here, where for twenty-five years she has walked before you in all the commandments and ordinances of the Lord blameless; where you have been daily witnesses to her conscientiousness and fidelity to every duty; her humility before God, and kindness to every human creature; to her discretion and prudence; to her prayerfulness and heavenly-mindedness; to her helpfulness to her husband in all the duties of his sacred office; to her unwavering attachment to you, and untiring devotion to your welfare,—no stranger can tell you, as you know it for yourselves."

And on the same occasion, Dr. Bacon, who had known her well through all these years, gave the following as his testimony:—

"For these five and twenty years she has been his most intimate and constant adviser. His habits of thought have been modified by hers. Her feminine tact and intuition have aided his judgment. He has seen through her eyes as well as through his own. Her loving criticism has encouraged and guided his public labors. The books which he has studied, the questions of doctrine or of duty which he has considered, the movements of Christian enterprise in which he has had a part, have interested her, and without her influence, his entire activity and influence in the ministry would have differed from what it has been."

We have dwelt the more at length upon this point, because here was an element at work in Mr. Dutton's private and public life, which no one, acquainted with this household, can neglect or leave out of the account.

Our narrative has brought Mr. Dutton forward to his entrance upon the public work of his profession, and we

wish now to present some of the leading features of his ministry.

As a preacher, he was characterized by plainness, directness, and simplicity. As has been already intimated, he comprehended the scheme of Christian doctrine which he preached, with great clearness. He had studied it carefully in every department. He knew all the parts and balances of the system, and was not likely to say in one sermon what would be contradicted in the next. We may use here, respecting himself, the very language which he employed in his noble tribute to Dr. Taylor, published in the "Congregational Quarterly" for July, 1860. "He so represented the divine and the human side of religion as to make them harmonize—as to render theology consistent with itself, and with all known truth. While he freely admitted that in so profound and comprehensive a subject as theology, the science of God and his government, there are mysteries, or things above and beyond our understanding; he abhorred and scouted the idea that there are in theology contradictions and absurdities,—things which we see and know to be contradictory or absurd."

In the *seven hundred* and more written sermons which he has left behind him, though they will be found to differ greatly in ability in the amount of thought and care bestowed upon them, and in that element of happy conception with which every man who uses his mind is more or less familiar, still, they will all bear the marks of clearness and simplicity. They are the work of a man who never wrote at hap-hazard, or with mental confusion as to the kind of truth which he wished to teach. He stood upon the revealed word of God as a firm and everlasting foundation. The plan of redemption through the atonement of Jesus Christ might be to many, as it was of old, "a stumbling-block" and "foolishness;"

but to him it was ever "the power of God, and the wisdom of God," and he preached it in its fullness, whether men would hear or forbear. As Dr. Bacon testified in his funeral discourse, "he has faithfully preached the gospel of Jesus Christ,—the old gospel, the pure gospel, the simple gospel, the gospel which the apostles preached. Your consciences bear witness for him this day that he has gone to his account free from your blood and the blood of all men."

In the year 1855, he was appointed to preach the *Concio ad Clerum* at the Yale College commencement. The subject was not of his own choosing, but was given him, according to usage, by the General Association of Connecticut. It was, "The Relation of the Atonement to Holiness." If, however, he had been left free to select a theme for himself, he could not have chosen one more in harmony with his own wishes. In that sermon, he gave all the prominence that could be asked for to the human side of Christ. He brought out with unusual fullness the life of Christ on earth his perfect obedience to the divine law, as an essential part of his work for the redemption of a lost world; while he never for a moment lost sight of that mysterious work of atonement by which Christ "magnified the law and made it honorable." In the closing passages, he thus gives expression to his sense of the grandeur of this atoning work:—

"Oh, this wondrous work, God in human nature giving himself a sacrifice to redeem a world of sinners and enemies, surpasses all other works of God, in its influence to move and sanctify souls, because it surpasses all others as a *revelation of God*; because it brings *him* more fully to the minds and hearts of men,—shows forth more fully than anything else the glory of God, the glory of his wisdom, his justice, his love. Glorious indeed is God in all his works and ways; glorious as seen in the firmament which he hath arched above us and studded with count-

less and resplendent worlds ; glorious, as seen in the bright earth, with its fruitful seasons, its scenes of sublime power, and its ordinances of beauty and gladness ; glorious as seen in his universal government, with its beneficent law ; but, oh, far more glorious, as seen in the cross of Christ. There is a fullness of wisdom and love nowhere else seen. There is the clear and safe solution of the problem, into which the eyes of earnest angels could not before penetrate, the problem of salvation for a world of sinners. There is the blended luster of infinite justice and infinite mercy, the blessed union of a just Judge and a merciful Redeemer, with one hand upholding the eternal law and throne, the palladium of universal welfare, and with the other raising a world of condemned sinners to pardon and life."

And in this connection we may properly refer to what was much in his thoughts during the closing months of his life. The position taken by Dr. Bushnell, on the subject of the atonement, in one of the sermons of the volume published some two years since, "Christ and His Salvation," as also in his recent work, "The Vicarious Sacrifice," pained him exceedingly, and he could not speak of it, but with evident emotion. Strong as his love and admiration for Dr. Bushnell had been,—stoutly as he had stood as his champion years ago, when his case was before the General Association of the State, he could not but feel that Dr. Bushnell was dropping out some of the grand and essential features of this great central doctrine of the gospel ; and no claims of private friendship and love could have weight with him as against the claims of what he held to be sacred and revealed truth. At the time of the appearing of the volume of sermons, he uttered himself briefly on this topic, and at the time of his death, he had just been carefully studying the recently published volume, and was on the point of beginning to write an article for the "New Englander." This

volume with all its side-marks and points to be noticed, was, after his death, passed into the hands of another, who is abundantly competent to do justice to the subject.

Another most striking characteristic of Mr. Dutton, in his work of the ministry, was his whole-souled generosity and humanity. He was ever receiving calls from those who were in trouble. They went to him because he would patiently hear their story and try to help them out of their difficulties. People living in New Haven, and strangers coming thither from afar,—the poor, the widow, and the fatherless, dwelling within the gates,—or the black man, in transit, fleeing from the oppressor,—alike sought his door for counsel and assistance. He gave good advice, and he gave good money. He was sometimes imposed upon by a "stranger in distress ;" and stingy souls, who always guard their pocket-books, and are not caught in giving away money after this manner, nor after any other manner, may have had some laughs at his expense, and may have congratulated themselves on their own superior prudence and discernment. Doubtless, if a man is so cautious that he will never go near the water, he will not be likely to be drowned. If he is too niggardly to keep a fire, he will not probably fall into it and be burned. But Mr. Dutton's philosophy about these matters was altogether of another kind. He opened his heart, and he opened his purse, whenever the cry of distress reached his ear. On the Sunday following Mr. Dutton's death, Rev. Wm. B. Clarke, of the College Chapel, occupied the pulpit of the North Church in the morning, and led the bereaved people in their sorrowful worship. One of the most touching passages in his sermon had reference to this trait of character of which we have just been speaking. Said the preacher:—

"Oh! that the poor had their friend back again. God will raise them up friends. He will not forget his own. But this is the man whom, in his day, He did raise up to be their helper. There is many a one living in this town who would witness this. There is many a wanderer among men who found one door where he was not turned away. And if that dusky race of *freemen*—thank God!—who see in every northern man a deliverer, knew how eminent a one among their friends had now passed away in *this* man, there would be hundreds of prayers offered in their chapels to-day, which would be good for us to hear. My friends, all along, when I was trying to prove the good estate of our departed friend, as one among those redeemed from death by the risen Lord, I was vexed that it did not seem as real as I would have it. It was too good, too great, to believe. But now I seem indeed to believe, whilst I hear that voice in the heavens saying, 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'"

Very early in his ministry he took an open and declared anti-slavery position. In this he was not hindered by his wife, who had been decided in her anti-slavery views even before her marriage. It was not an easy position to take, at that time, and in that place; and nothing but his love of right and liberty, and his hatred of oppression could have induced him to take it. But he took it and he held it, through evil report and through good report, till the day of triumph and deliverance. And when that day came, his soul was lifted up with a great joy, and like Miriam, the prophetess of old, he could exult and say, "Sing ye to the Lord, for he hath triumphed gloriously!" We are well aware that there is a company of people among us who indulge the fond delusion that the whole land has been supplied with anti-slavery principles from their little storehouse,—that all was one wide waste of pro-slavery sentiment, until their work began. In the early part of the present century, the people

of the North had reason to suppose that slavery was to be gradually removed by the action of the Southern States themselves. Even so late as the year 1818, the Presbyterian church, largely located at the South, gave to the world its great declaration on this subject, which if not all that could be desired, certainly gave promise that slavery would be removed at no distant day. But when the reaction came on, and the men of the South began to take on airs, and talk about the "divine right" of the system, there were men scattered over all the North, who, without conference or consultation, found themselves anti-slavery to the heart's core. They had derived their principles, not from Boston, but from the everlasting fountains of truth and righteousness. In all those years, on from 1825, there were to be found in Yale College many young men who, in the face of a large multitude of fiery Southern students, uniformly took the anti-slavery side in every argument. We well remember a delicate boy, coming from one of the wealthiest families of New York city, who in all debates, public and private, in Yale College, more than thirty years ago, was never ashamed to be known as an open abolitionist. We mention his case, because of the style of life from which he came. But numerous young men from the country, whose love of freedom had been nursed among their native hills, never bowed their knee to the image of Baal. When Mr. Dutton planted himself upon anti-slavery principles, it was not because an Anti-Slavery Society existed somewhere, but because he loved God and truth and liberty. All honor to the men, anywhere, who have stood firm through these long years of conflict, but let no mutual admiration society take the whole glory to itself.

Closely allied to his large humanity, was the catholicity of his character,—



the absence of anything like bigotry. He loved good men of every name, and met them with open hand and genial cordiality. As Professor Clark said, in the sermon from which we have already quoted, "His cheerful face commended him first of all. It was good to see him,—his eye brightened so for you, and he was so full of good cheer. Would that there were more who went about the world carrying smiles and brightness! Shall we not seek to cultivate this good gift from above,—this most excellent Christian trait,—to the honor of God, and his message of good tidings?" His house in New Haven was a home of most unbounded hospitality, and there are thousands scattered through the land, and through other lands, who remember the genial hours which they have passed there. Mr. D.'s fund of anecdotes and pertinent instances was of remarkable compass. His native Guilford and the inhabitants thereof as they were seen in the days of his childhood and youth, were largely drawn upon to illustrate many points in morals and religion. His early friend and companion, Rev. John O. Colton, once playfully proposed to compile a book out of these Guilford memorabilia.

More and more he was becoming a public man. He was a prompt, ready, and able debater, and had a quick eye for the business of a public assembly. In the National Council in Boston, last June, he bore a conspicuous part, and only a short time before his death, he shared in the deliberations of the American Missionary Association, at its meeting in Brooklyn, and was highly complimented, in the public prints, for the ability displayed in council and discussion. He has been for several years a corporate member of the American Board, but stayed at home from the annual meeting last fall, that he might not fail to deposit his vote in favor of negro suffrage in the State

of Connecticut. Some ten years since the degree of D. D. was conferred upon him by Brown University.

The "New Englander" was started in New Haven, January, 1843, and almost every volume of it, from that time to this, contains articles from his pen. If we have made the count aright, he has contributed *forty-six* articles to this Quarterly, making an average of two each year. No writer for this periodical, except Dr. Bacon, has furnished an equal amount of material.

There are other features of Mr. Dutton's public and private character, upon which it would be pleasant to dwell,—his energy and faithfulness in all his pastoral work,—his thoughtful kindness in calling upon the aged and sick,—his winning way with inquirers who came to converse with him upon the subject of their souls' salvation,—his large charity, making it impossible for him to retain a grudge or feeling of ill-will toward any person. It was not so much that he sought by principle to overcome such feelings, as that his nature cast them out as an incumbrance. There was no room for them in his soul, and they were forgotten and left behind, as things that had not been. We might dwell upon the success of his public labors,—the large accessions made to the church during his ministry,—but we are compelled to forbear.

On Monday morning, Jan. 22d, Mr. Dutton left his home for Millbury, Mass., the native place of his wife, and where he hoped soon to be united again in marriage to one of her kindred. He had been suffering with a severe cold for a fortnight previous, but was better, and occupied his pulpit the day before. He himself, however, had noticed and remarked that this cold had been attended by different symptoms from those observed in former attacks, for he had been subject for years to these violent visitations, which in his playful way he used



to call *tornadoes*. He was really very weak, and unfit to make the journey. He retired to rest on Monday night as usual, but during the night was chilly and restless. The next morning a physician was called, who pronounced the disease pneumonia, of a decided character. He suffered little pain, and did not seem to himself to be very sick. He thought it was like previous attacks, from which he should soon find relief. The disease, however, progressed with great rapidity. Other physicians, from the neighboring city of Worcester, eminent in their profession, were called in, but the disease was not checked. Some thirty-six hours before his death he passed into a state of heavy lethargy, from which he was aroused only with difficulty. When awaked he was rational, but soon sunk again into this oppressive slumber. His sister and adopted son were sent for, and reached Millbury on Friday morning. He knew them, and kept his mind awake for a brief interview with them. When told of his danger he said, "I know you think I am a very sick man, but I can only trust in Christ." He was reminded that his beloved wife would be waiting for him on the other side of the river. "Yes," said he, "and we will wait for you all." When asked if he had any message to send to his church, he replied with unusual earnestness, "Tell them to be faithful to the end—to the end—the end." And so he fell asleep Friday afternoon, Jan. 26th.

On Saturday afternoon, his remains were borne back to the city which he loved, and to his weeping flock. A large delegation from his church received the body at the depot, at eight o'clock in the evening, and followed it

in sad procession to his house. The funeral was deferred until the following Wednesday, to give opportunity to distant relatives, and especially to his brother at Cincinnati, to reach the place. On Wednesday, after brief religious services at the house, conducted by Rev. Mr. Eustis, the body was conveyed to the vestibule of the church at eleven o'clock, to give opportunity to multitudes in the city to take a last look at their departed friend. The public funeral was at two o'clock. The house was filled to its utmost capacity. The preliminary services were assigned to Rev. Dr. Cleaveland, but he was already suffering from that illness which has since proved fatal, and was obliged to decline. His place was filled by Rev. Mr. Eustis. Dr. Bacon gave a funeral discourse of great beauty and power, which held the large audience in solemn stillness, and drew tears from many eyes. A simple and tender prayer was offered by President Woolsey, and the beloved pastor was borne away from the church, where for twenty-eight years he had ministered the consolations of the gospel, to his last resting-place. After the body had been lowered into the grave, Professor Fisher spoke a few comforting words, and dismissed the mourning concourse. Through all these scenes, everything was done on the part of the church and congregation, which could be done, to testify their strong affection, their sincere and unaffected love for their pastor, so suddenly and mysteriously snatched from them. Nor was this feeling confined to his own flock. The whole city was moved, and thousands desired to bear testimony to their sense of his real worth, and their own great loss.

## AGAMENTICUS, GEORGIANA, OR YORK, MAINE-

BY REV. RUFUS M. SAWYER, YORK, MAINE.

It is not quite certain when civilized men first pitched their tents at Agamenticus.<sup>1</sup> Dr. Belknap in his biographical sketches (p. 377) fixes the first settlement as early as 1623. Williamson, in his *History of Maine* (p. 304), says, "Kittery was settled 1623, and Georgiana or Agamenticus, 1624." Edward Godfrey, once provincial governor of Maine, affirmed that he was "an inhabitant of Agamenticus in 1629 and 30," and the "first that built there." A permanent settlement there was effected before 1630; probably as early as 1624.

Those engaged in it were sent out by Sir Ferdinando Gorges, and came prepared to clear away the forests, procure lumber, build mills and ships, and cultivate the ground. As shipcarpenters and mill-wrights, they had the tools of their trades; as agriculturists, their oxen and implements of husbandry.<sup>2</sup> They built their cabins at the mouth of what was called Agamenticus river, and on its eastern bank, near the ocean; where they found a safe harbor and good anchorage. A fertile valley, partly intervalle, from one to two miles wide, extending along the banks of a navigable stream for six or seven miles, and heavily wooded with pine and oak, invited their attention and offered to reward their industry. And Gorges, their patron, was of an ancient family, and had great influence with Charles I. then on the throne of England. Defeated in his attempts to get control of all the New England colonies and make him-

self their governor-general, and opposed to the Puritans, he obtained from the king a charter of what was called the "Province of Maine," intending to found a state which would rival Massachusetts. Her charter, covering a territory extending from the Piscataqua to the Kennebec, and some hundred miles inland, "contained," it is said, "more extensive powers and privileges, than were ever granted by the crown to any other individual." Clothed with such authority and enjoying the royal patronage, he made Agamenticus the object of his special favors. Intending to make her the seat of his government in Maine, he gave her, April 10th, 1641, the privileges of an incorporated town.<sup>3</sup>

Her territory extended three miles each way from the "church chapel or oratory" of the plantation; and her inhabitants had power to elect a mayor and eight aldermen yearly; and they were authorized to hold courts, erect fortifications, and do many other things. After exciting the envy of her less favored sisters, Piscataqua and Saco, for more than ten months, she was crowned with additional honors; for Sir Ferdinando conferred upon her, March 1, 1642, a city charter.<sup>4</sup> And that she might perpetuate his fame and share his glory, he fondly gave her the name of Georgiana; and he enlarged her area, so that she embraced in her limits twenty-one square miles. The Atlantic washed her eastern border for three miles; and the silent and beautiful Agamenticus, her south-western border for about seven miles. Her offi-

<sup>1</sup> Agamenticus, the first name of the town a river running through it, and a mountain in the back part of it.

<sup>2</sup> Williamson's *Maine*, p. 231.

<sup>3</sup> Town Charter in full, Hazard's Coll. p. 470.

<sup>4</sup> City Charter, Haz. Coll. p. 480. Streets or lanes of the city still remain.

cers were a mayor,<sup>1</sup> twelve aldermen, twenty-four councillors, and a recorder. She was to enjoy in general the rights and privileges of the city of Bristol, England.

Bancroft, speaking of her, says: "Agamenticus, though in truth but a poor village, soon became a chartered borough." Referring to her illustrious founder, he says, "Like another Romulus, the veteran soldier resolved to perpetuate his name, and, under the name of Georgiana, the land round York became as good a city, as seals and parchment, a nominal mayor and aldermen, a chancery court and court-leet, sergeants and white rods, can make of a town of less than three hundred inhabitants, and its petty officers."

"This embryo city," and the early settlements generally of Maine, were under the direction of Episcopalians. And Gorges was instructed, by the court of England, to establish the Episcopal form of worship throughout his province.<sup>2</sup> Thus Georgiana was to be the seat of ecclesiastical power, as well as civil; and the residence of the bishop, and other Episcopal dignitaries. But whether she was ever blessed with a settled minister of that order is quite uncertain. Doubtless she enjoyed Episcopal worship, for she had a "church chapel or oratory," as we hear from her first charter. And we hear of several ministers of the same faith in the province of Maine at that time.

One Robert Jordan<sup>3</sup> of Casco, conducted Episcopal worship in different places for nearly thirty years. Rev. Richard Gibson,<sup>4</sup> a scholarly man, and popular preacher, labored also at Casco, Portsmouth, and Isles of Shoals, for six or seven years — beginning 1637.<sup>5</sup> He probably visited Georgiana frequently; for at Portsmouth, he was only eight miles distant, and at the Isles of Shoals, but nine; and he attempted to make the Islanders revolt from Massachusetts, and come under Gorges' government. Other Episcopal clergymen preached at times in the early settlements of Maine. Consequently that form of worship must have been frequently, if not steadily observed at Georgiana, the principal seat of power.

We hear, also, of the labors of Puritan ministers in this proud little city,

<sup>3</sup> Williamson, i. 299 and 395. Savage says, he "came as a preacher before 1641, probably having deacon's or priest's orders. Married Sarah, daughter of John Winter, the great teacher of all that coast, and slid easily into civil life, but was not cautious enough to conciliate the Massachusetts chief men, who imprisoned him in 1654, but in 1658 he was sworn a freeman. His estate was on the Spurwink, now Scarborough." Removed to Portsmouth in 1675; died there, in 1679, in his 68th year, and left a will providing for widow, and children, John, Robert, Dominicus, Jedediah, Samuel, and Jeremiah.

<sup>4</sup> Williamson, i. 291 and 395.

<sup>5</sup> "One Richard Gibson, a scholar, sent some three or four years since (perhaps in April, 1637) to Richman's Island, to be a minister to a fishing plantation there, belonging to one Mr. Trelawney, of Plymouth, in England. He removed from thence to Pascataquach, and this year, 1642, was entertained by the fishermen at the Isle of Shoals to preach to them. Wholly addicted to the hierarchy and discipline of England." Savage's Winthrop, ii. 66. Savage adds "No just ground of complaint, I suppose, appeared against Gibson." But after trouble with the Massachusetts authorities, he returned to England in 1642. Bred at Magdalen college, Cambridge, had his A. B. 1636." Savage's Dictionary, under "Gibson."

<sup>1</sup> The first mayor was Thomas Gorges. The cellar of his residence is still visible near Gorges' point. He went to England in 1643.

<sup>2</sup> "Our will and pleasure, is, that the religion now professed in the Church of England, and Ecclesiastical government now used in the same, shall be ever hereafter professed, and with as much convenient speed as may be settled and established in and throughout the province." From the Charter of Gorges found in Haz. Coll. p. 442-445, and Sullivan's App. p. 397-408.

or among the good people of Agamenticus<sup>1</sup> before it was founded. Honorable mention is made of Rev. Mr. Thompson, a "pious and learned" minister who came to this country, 1637, and was afterward installed first pastor of the church in Quincy, then Braintree. He did good service, it is supposed, at Agamenticus.<sup>2</sup> But the wily, corrupt George Burdett made his appearance as a clergyman after Mr. Thompson left. He turned up in Salem, 1634, and, under the pretense that he had been persecuted by a bishop in England, gained admission to the church in Salem. He soon left for Dover, N. H. But the friends of virtue and order, learning what his character was, pursued him. He fled to Agamenticus, where he was secure from their power, and there he did much mischief, and filled up the measure of his iniquity. Indicted, convicted of breaches of the peace, adultery, and slanderous speeches, he was fined, and soon left for England, "denouncing vengeance against his judges."<sup>3</sup> A Mr. Hall, an excommuni-

cated minister, who labored also at the Isles of Shoals followed him, and "was

times he was to preach, his duty to "assist the curate," &c., are all given in document by Bloomfield. For the final determination of the difference lately agitated between the town and the dean and chapter of Norwich, Matthew Brooks, minister, and George Burdett, lecturer, "of great Yarmouth aforesaid," appeared before the Bishop of Norwich, March 19, 1633, and agreed to a division of labor, &c. In July following, Mr. Brooks cited Mr. Burdett before the Chancellor of Norwich, for not bowing at the name of Jesus. The latter defended himself by asserting that he did bow, and was ready to do so; but he was suspended. A month later, the suspension was removed on the intercession of the bailiffs. But in April, 1635, Mr. Burdett, having been again suspended by the high commission court, left soon precipitately, and went to New England, leaving behind him a distressed wife and family, to whose support the corporation generously allowed an annuity of twenty marks.

Coming to Salem, he was admitted freeman September 2, 1635, and being "an able scholar, and of plausible parts and carriage" (Hubbard), was employed to preach to the church there, of which he was received a member. Finding the discipline of the church too strict for his loose conscience, he went to Dover, N. H. probably in 1637, where he continued for some time in good esteem; preached there for awhile, then succeeded in removing from authority, Mr. Thomas Wiggans, who had been placed there by the English proprietors, and became governor. In 1638, Captain John Underhill served Burdett in the same manner.

Burdett wrote to Archbishop Laud, late in 1638, in vigorous terms against the Massachusetts government, that it "was not discipline that was now so much aimed at as sovereignty;" and asking that the disorders he redressed. Early in 1639, the Archbishop replied, thanking him for his care of His Majesty's interests, &c. Both letters, or their contents, came into the hands of the governor at Boston. (See Winthrop's Journal.) "Being detected in some loose actions" (Belknap), he hastily removed to Agamenticus, as above. In the trials there, his cattle were seized for payment of fines. There is a record of a suit regarding these cattle, at Exeter, N. H. He appealed to the king, but his appeal was not allowed, and he left for England, full of enmity. Arriving there, in the commencement of the revolution of 1640, he joined the royalist forces, was

<sup>1</sup> The first colonists are represented as very reckless and licentious. See Belknap's Biog. of Gorges.

<sup>2</sup> William Thompson, a native of Lancashire, matriculated at Brazen Nose College, Oxford, 28 Jan. 1620, aged 20; preached in Winwick, Lancashire; came over in 1637; was first at Kittery, or York; ordained at Braintree, in company with Henry Flint, in 1639; died 10th Dec. 1666. See Savage's Dictionary, which refers to authorities. Savage's Winthrop, i. 313, "a very gracious, sincere man." 324, "a very holy man who had been an instrument of much good at Acomenticus."

<sup>3</sup> Williamson, i. 284; also Winthrop's Hist. ii. 11. Burdett had had trouble in England, as appears in Bloomfield's History of Norfolk county, England. After much trouble, ecclesiastical, in Yarmouth, the king had given permission to the corporation of that place to nominate their own "lecturer," they paying his stipend; that is, the corporation was to present to the lords of the council two or more names, one of which the council was to select. Mr. Burdett was appointed, at a salary of £100 per year. The

entertained" by the people of Georgiana.<sup>1</sup> Other ministers who could not find protection in Massachusetts and New Hampshire, doubtless visited the place; for all the settlements in Maine, were open to the incursions of "wolves in sheep's clothing," who led the people away from the fold of Christ.

In the light of such facts it is not difficult to see what the moral and religious condition of Georgiana and the Province of Maine, in general, must have been in those times. There were, probably, a few faithful Episcopal clergymen, who did their part to promote good morals, and correct religious views. And here and there a Puritan minister, like Mr. Thompson, scattered seeds of truth which took root, and blossomed into piety and virtue. The most of the communities, though, planted as they were, largely by adventurers in pursuit of a fortune, visited by outlaws from Europe, Massachusetts and New Hampshire, must have been moral and religious deserts, with now and then a clear fountain and fruitful vine.

But the civil authorities did much to restrain vice and crime, and something to encourage religion and morality. The charter under which they acted required them to establish religious worship. And in their zeal, they "ordered all parents in the western country to bring their unbaptized children to that ordinance."<sup>2</sup>

taken prisoner by the parliamentary party, and was put in prison, which is the last we hear of him.

<sup>1</sup> This was probably Benjamin Hull, a minister at Weymouth, Massachusetts, in 1635; of Beverly soon after, of York as above, and of Oyster river (now Durham), N. H. in 1659-61. He had a son born in York, and his daughter Elizabeth married John Heard, of Dover. Cotton Mather (*Magnalia*) calls him "a revered minister." So says Savage; but there is confusion somewhere between *Benjamin* and *Joseph*. Joseph was of the Isles of Shoals.

<sup>2</sup> Williamson, i. 286.

Severe laws stood on their statute-books, frowning upon various immoralities. And the guilty were made to feel their force in some instances; for one of the persons implicated in Burdet's crime—a Mrs. Gouch (Ruth, wife of John)—was compelled to stand two Sabbaths in the congregation, and one day in general court, arrayed in a white sheet. And a profane man had to pay two shillings for two oaths; a drunkard one shilling for a fit of intoxication; and another individual was whipped by order of court for abusing and running away from his master. Several persons were fined for slander. The fine in one case was £5; in another, £6 6s. 6d.; and one John Winter<sup>3</sup> was prosecuted—under a law that would fit speculators now pretty snug—"for taking a premium of more than 5 per cent. on the cost of articles sold." Such laws, made necessary by the corruption of the times, were flaming swords

<sup>3</sup> John Winter, "a grave and discreet man," was sent over in 1632, by Trelawney and other fishermen of Cornwall, to Richman's Isle; acquired large estate. See Willis; Gen. Reg. v. 264; Savage's Dict.,—for history and family.

<sup>4</sup> A curious petition, presented at one of the courts, gives us some insight into the severity of the times. It is as follows: "The humble petition of R. Cutts and T. Cutting sheweth,—That contrary to an order of court, which says no woman shall live on the Isles of Shoals, John Reynolds has brought his wife hither, with an intention to live here and abide. He also hath brought upon Hog Island a great stock of goats and swine, which by destroying much fish do great damage, . . . and also spoil the spring of water on that island. . . . Your petitioners pray, therefore, that the act of court may be put in execution for the removal of all women inhabiting there; that said Reynolds may be ordered to remove his goats and swine from the islands without delay." The court ordered Reynolds to remove his goats and swine from the islands within twenty days. But as to the "removal of his wife," the court decided, "If no further complaint come against her she may enjoy the company of her husband." Williamson, i. 304; Records of York Co. Courts; also, Williamson, i. 283-5.

in the paths of bad men, restraining them and protecting every paradise of innocence and virtue. They guarded life and property, secured a degree of order and peace, and were almost the only effective barriers to vice and crime.

A change passed over the Province of Maine at this period of its history. Civil war broke out in England, and Gorges, though past the prime of life, girded on his armor and gave the strength of his declining years to the support of the "unfortunate Charles the First." At the siege of Bristol with Prince Rupert, he was taken prisoner when the city surrendered to Cromwell's forces, and was thrown into confinement. His possessions in Maine were divided and fell into the hands of different parties. Rumors of his death spread among the people. They wrote to him; but receiving no answer, they proceeded to elect a governor and councilors under his charter. They wrote again, and, after waiting a year, learned that he was dead; but received no instructions about their civil affairs. Left to themselves, they soon called a popular convention at Georgiana.<sup>1</sup> After discussing their rights, duties, and difficulties, the inhabitants of Kittery, Georgiana, Wells, and probably Isles of Shoals, "with free unanimous consent, formed themselves into a body politic for the purposes of self-government." A confederacy was established. Other forms of government existed farther East. One, a "*proprietary*," extending to the Kennebec. Beyond the Kennebec, another, "*mostly conservative*." Beyond the Penobscot still another, altogether "*military*." These ships of state launched about the same time, with no bond of union, presenting different claims, sailing across each other's track, frequently ran into each other. And the regulations on board

each were such that the officers and men did not know either their places or duties. Insubordination and misrule prevailed, and the sea of politics became boisterous. There was great danger that these ships of state would all be either foundered or wrecked. And the red men, fired with revenge, thirsting for blood, and eager for plunder, were watching their opportunity. Both, impending dangers and Gorges' death, cast a dark shadow over the province.

Many of the people saw that order, security, and prosperity existed in Massachusetts and in New Hampshire, then connected with the former state. They sought a union with Massachusetts. Their request was readily granted. "The great charter of the Bay Company was unrolled before the general court in Boston,"<sup>2</sup> and so interpreted as to give Massachusetts full claim to all the territory embraced in Gorges' charter. Commissioners were soon on their way to reorganize the government of Maine. In the mean time, Edward Godfrey, his associates in office, and a part of the people, appealed to the Court of England, protesting against the doings of Massachusetts. But Charles I. had lost his throne, and Cromwell, a friend to the Puritans, was in power. They consequently found but little favor. They appealed to the people of the colonies, but a majority favored union with Massachusetts.<sup>3</sup>

Kittery, Georgiana, Wells, Cape Porpoise, Saco, and, in due time, other towns, yielded, without serious opposition, to the authority of Massachusetts, and her institutions, laws, and ecclesiastical polity, gradually gained permanent footing in Maine.

Thus Georgiana, twenty years before there was a wharf at Boston, and after a career of ten years, lost her

<sup>2</sup> Bancroft, i. 430.

<sup>3</sup> Williamson, i. 335-9.

<sup>1</sup> Williamson, i. 325 — 6; also, Bancroft, i. 430.



place among the cities of America. She never became, as her founder doubtless intended, the "mistress of the seas" in the Western hemisphere, or the capital of a more powerful government than that of Massachusetts. And her aspiring inhabitants were under the necessity of taking the humble name of York, and reposing in safety for nearly two centuries under the shadow of the old Commonwealth.

"The religious liberty of the Episcopalians was left unharmed, and the privileges of citizenship were extended to all inhabitants."<sup>1</sup> They were not burdened with taxes except for county and town purposes. But the province continued to be the battle-field of opposing political and religious theories. And unprincipled itinerant preachers, taking advantage of the large liberty enjoyed by the people, embittered the strife by appealing to the prejudices of combatants. The general court of Massachusetts finally required all preachers to secure the approbation of four neighboring churches. And as most places were destitute of the stated means of grace, every town was required to make provision for the support of a pious minister.<sup>1</sup>

And the cause of education, hitherto neglected in Maine, received the attention of Massachusetts. She made it the duty of every town, containing fifty householders, to employ a teacher sufficient time to teach the children to read and write. And she required every town of one hundred families to provide a grammar-school, in which young persons could be fitted for college. And town officers were directed to have children catechised, and see that they "had some trade, or were fitted for some useful calling."<sup>2</sup>

"Many humane provisions were established by legislative authority." These provisions offered timely relief to the unfortunate stranger, and extended the hand of charity to the poor generally. They stood between the honest debtor, and his oppressive creditors, securing to him his rights and liberty. They forbade cruelty to animals, and protected the poor Indian in the quiet possession of his "planting-grounds and fishing-berths."

Strict laws also guarded morals. They frowned upon idlers, "tobacco-takers," drunkards, gamblers, profane swearers, bearers of false news, slanderers, extortioners, fornicators; and threatened with death, murderers, robbers, burglars, traitors, blasphemers, adulterers, and other criminals. They imposed strict regulations upon public houses, and "expressly prohibited" the various games and sports calculated to corrupt the young.

Thus did Massachusetts shield the morals of the rising generation, manifest a tender regard for the poor and defenseless, and open to all the fountains of intelligence, virtue, and religion. Talent and genius, when associated with moral worth, were crowned with honors, however humble their origin; for the avenues to greatness and distinction were closed to none. Though she had her faults, no other commonwealth at that period did so much to encourage general intelligence, protect innocence and virtue, and establish correct religious and moral principles among the people. York did not suffer at her hand. Still her right to govern in Maine was often called in question. Repeated efforts were made by the

youth of their towns be taught their catechisms, and educated according to law." Williamson, i. 383.

<sup>2</sup> As late as 1674, one Charles Potum, "was presented to the grand jury, at York, for living an idle, lazy life, without any settled employment." Williamson, i. 381 4.

<sup>1</sup> Williamson, i. 356.

<sup>2</sup> "In 1675, the selectmen of Kittery, Cape Porpoise, Scarborough, and Falmouth were presented by the grand jury in several indictments, for not taking care that the children and



heirs of Gorges to recover their lost possessions. And they were successful for a time; but the people petitioned the court of England to be permitted to live under the government of Massachusetts, and their request was finally granted; though Charles II. was in power, and the Episcopalians enjoyed the royal patronage.<sup>1</sup> Puritan views, laws, and customs had gained too strong a hold upon the people to be easily shaken off. A simple form of worship, free schools, and what would now be called severe, even cruel laws, were their choice.

About ten years after Massachusetts extended her protection over Maine, Mr. Shubael Dummer commenced his labors in York as a minister of the gospel. He was a young man, having graduated at Harvard, six years previous, at the age of twenty. Some ten years after he came to York, Dec. 13, 1672, he was ordained, and preached his own sermon from the passage, "Return, O Lord, and visit this vine." The first prayer was by the Rev. Mr. Moody, of Portsmouth, and the charge by Rev. Mr. Philips, of Rowley.<sup>2</sup> The whole period of his ministry in York was thirty years, commencing 1662, closing 1692.

But how little there could have been to encourage him in his field of labor! The first settlers of the town were adventurers, and it had been an asylum for excommunicated and itinerant ministers, agitated by civil commotions, and never enjoyed for any great length of time regular preaching. As far as we can learn, everything was at loose ends, except what was restrained by civil law; and Cotton Mather informs us, that Mr. Dummer "spent very much of his own patrimony to subsist among

the people." But Mr. Dummer was a devoted man, and well furnished for his work, and doubtless, led not a few to Christ. Said Cotton Mather after his death,—

"Our Dummer, the minister of York, was one of whom, for his exemplary holiness, humbleness, modesty, industry, and fidelity, the world was not worthy. He was a gentleman well descended, well tempered, and well educated. . . . He might have taken for the coat of arms, the same that the holy martyr Hooper did prophetically, — a lamb in a flaming bush, with rays from heaven shining on it." Such a man would not fail to make converts and build up a church. As early as 1672, he organized the first church in York, now the oldest church in the state. Its members were his spiritual children. How numerous they became during his ministry we have no means of ascertaining.<sup>3</sup> We have reason to suppose that much love, joy, and peace, circulated in the veins of society in York, as the result of his labors; for Cotton Mather says, "Though solicited with many temptations to leave his place, when the clouds grew thick and dark in the Indian hostilities, and was like to break upon it, he chose, rather, with a paternal affection to stay amongst those who had been so many of them converted and edified by his ministry."

But his field of labor, already blossoming with piety and virtue, and orderly and peaceful, was suddenly thrown into confusion and laid waste, and many of his little flock, either butchered or carried into captivity. One winter morning, in 1692, at the season of the year when the people felt there was no danger of an attack, the Indians, led by Catholic Frenchmen (the bitter enemies of the Puri-

<sup>1</sup> The controversy about the right of possession in Maine was continued until Massachusetts effected a purchase of the Province of Gorges, 1677, by paying his heirs, £1,250 stg.

<sup>2</sup> Records of the first church in York.

<sup>3</sup> The first records were destroyed when the town was burnt by the Indians.

tans), and coming stealthily on snowshoes, surprised them, while around their firesides, breakfast tables, or family altars, before the more public duties of the day commenced, killed from fifty to seventy-five of them, and took about one hundred more, prisoners. The few who fled to the garrisoned houses, or were stationed in them, were summoned to surrender; but they replied, that they would "first shed the last drop of their blood." Their bravery saved them. After destroying the dwelling-houses on the east side of the river, and the provisions of the people, the Indians beat a hasty retreat into the woods, fearing pursuit by the inhabitants of Piscataqua.

Hardship, suffering, and, in many instances, death, awaited their poor captives. Cruel treatment they received at the hands of their savage foes, ere, half-starved, shivering with cold, they wended their weary, forlorn way through the snows of mid-winter to the "kennels" of their captors in the wilderness. The first Sabbath after they started on their sad journey, an unfeeling red man, dressed in the clothes stripped from the dead body of their pastor, paraded himself before them, with mock dignity, and in derision of a Puritan minister,—"a devil as an angel of light."

Mrs. Dummer, who was one of the captives, overcome by fatigue and exposure, heart-broken with sorrow, soon entered the dark valley to find her husband on the other side, where the "wicked cease from troubling, and the weary are at rest." He had taken his golden harp but a few days, when she joined him and took hers.

He was shot as he was about to start on horseback to make pastoral visits. His friends, who escaped by being in the garrisoned houses, or on the west side of the river,<sup>1</sup> found him near his

own door, naked and in his blood, with his face to the ground. Where "his cold remains in solitude sleep the years away," we are not permitted to know, for no stone, so far as I can learn, marks the place of their "last retreat." But

"These remains, this little dust,  
Our Father's care shall keep,  
Till the last angel rise and break  
The long and dreary sleep."

I find the following lines dedicated to his memory, by his friend Cotton Mather<sup>2</sup>:—

"Dummer, the shepherd, sacrificed  
By wolves, because the sheep he prized;  
The orphan's father, church's light,  
The love of heaven, of hell the spight;  
The countrie's gapman, and the face  
That shone, but knew it not, with grace.  
Hunted by devils, but relieved  
By angels, and on high received.  
The martyred pelican, who bled,  
Rather than leave his charge unfed.  
A proper bird of paradise,  
Shot, and flown thither in a trice.  
Lord, hear the cry of righteous Dummer's  
wounds,  
Ascending still against the savage bounds  
That worry thy dear flock, and let the cry  
Add force to theirs that at thine altar lie."

By the kindness of Mr. Sibley, librarian of Harvard, I am able to add the following facts about Mr. Dummer:—

"Shubael Dummer, son of Richard Dummer, was born at Newbury, Mass., Feb. 17, 1636. His father came from England, in 1632, and settled at Roxbury. . . . Of his mother, Mrs. Mary Dummer, we find the following in the Roxbury church records, in the handwriting of the apostle Eliot: 'She was a godly woman; but, by the seductions of some of her acquaintances, she was led away into the new opinions in Mrs. Hutchinson's time, and her husband removing to Newbury, she there openly declared herself, and did also seduce

<sup>1</sup> The Indians had no means of crossing the river, so that the few who lived on its western bank escaped unharmed.

<sup>2</sup> These verses, and the other quotations I have made from Cotton Mather, may be found in his *Hist. of N. E.*, book vii. art. 16.

her husband, and persuade him to return to Boston.'"<sup>1</sup>

"The son of these parents (Shubael Dummer) enjoyed the best advantages which the country afforded for receiving an education. From his earliest years he was brought up under the ministry of one of the most eminent scholars and Christians among the fathers of New England (Rev. Thomas Parker, of Newbury), and very probably was his pupil, and fitted by him for admission to college. At the age of

twenty he received his first degree (at Harvard), and at the age of twenty-four became a preacher, and was admitted a freeman of Massachusetts Colony." (*American Quarterly Register*, x. 241, 242.)

He preached in Salisbury<sup>2</sup> probably two years before he settled in York. The church there voted to secure his services. (*Mass. Rec.* vol. iv. part 1, page 429.) His wife was Mary, daughter of Edward Rishworth.

---

### THE LOGIC OF CONGREGATIONALISM.

BY REV. JOSEPH TRACY, D. D., BEVERLY, MASS.

MESSRS. EDITORS: Your notice of my friend Punchard's *History of Congregationalism* incites me to offer you a thought on this subject, which I have entertained for many years, though I have never seen it in print.

Mr. Punchard shows that there have been churches having that form of government and no other, from the earliest ages. This is right, and true, and conclusive; but it is more than sound logic permits our opponents to demand of us.

We say that a company of believers, residing in the same vicinity, associated and steadily meeting for Christian ordinances, worship, and instruction, is a Church of Christ. The covenant by which they are associated may or may

not be written. It may be a mere understanding, by which they rely on each other as Christian brethren, acting together for these purposes. This is all that is necessary to the mere being of a church. Its well-being requires also officers for spiritual and temporal affairs: that is, elders and deacons. Wherever these are found, there is a church, according to our definition, — a Congregational church.

As a man, unrighteously deprived of his liberty and made a slave, does not cease to be a man, so a church, unrighteously subjected to a hierarchy, does not cease to be a church; and as, when many slaves are chained together in a "coffle" for more easy government, each enslaved man is still a man, so when many churches are coffled together for the same purpose, each is still a church. Nor does it alter the case, if the enslaved men, or churches,

<sup>1</sup> Richard Dummer, the father of Shubael, was born about 1599, at Bishopstoke, Hants, England; second son of John. He came over in the *Whale* from Southampton, arriving May 26, 1632; settled at Roxbury, moved to Boston, then to Newbury; was Assistant in 1635 and '36; favored Wheelwright and was disarmed, 1637; sent home; came back in 1638 in the *Bevis*; married (2d) in 1644, Frances, widow of Rev. Jonathan Burr, of Dorchester, who died Nov. 19, 1682, aged 70; his second wife had four children.

<sup>2</sup> The "inhabitants of ye new towne [now Amesbury] at Salisbury" petitioned the General Court, the "old towne" having consented, that the former be not charged for church support at the latter, the latter being "in hand with Mr. Subaell Dumer." The Court, 31 May, 1660, judge that Mr. Dummer "may be a man meete for that work."

do not know their rights, but submit to their enslavement willingly, believing that such a course is the best that they can pursue.

It is an old ecclesiastical maxim, that we are to receive as true, as a part of Christianity, what has been received *always, everywhere, and by all Christians*: "*quod semper, quod ubique, quod ab omnibus.*" And, if rightly applied, the maxim is as true as it is old. Congregationalism stands this test. It has been practised always, everywhere, and by all Christians. Always, everywhere, and among all, Christians have met stately, for religious purposes, and by mutual understanding among themselves, constituting congregations of believers; and, as a general rule, have had the two kinds of officers necessary for the "well-being" of a church, — one kind to teach and administer ordinances, and another to care for temporalities.

That there have been such congregations wherever Christianity has prevailed, no one, probably, will deny. Indeed, it is difficult, if not impossible, to conceive how Christianity, as a living, practical system, can exist without them.

And this is all that, in absolute strictness of logic, we are bound to prove. We need not show that these churches, or any of them, have always enjoyed their freedom. It is enough for us to show that they have always existed. They may have been enslaved, and made to accept their slavery without questioning. Still, they have existed. There have been congregations of believers, who did not "forsake the assembling of themselves together" for worship and instruction, wherever and whenever there has been a living Christianity. And congregations of believers, so assembling, are, according to Scripture and our doctrine, Congregational churches.

And here, in strictness of logic, the

burden of proof ceases to rest on us. It is for those who claim authority over the churches, to prove the rightfulness of their claim, either by the express words of Scripture, or necessary inference from them, or by the universal practice of Christians. If they fail to do this, as they must, then Congregational churches may rightfully disregard their claims and assume the free management of their own affairs.

And this shows the true logical form of our fellowship with Christians of other names. We do not, for example, acknowledge the body that calls itself "The Protestant Episcopal Church of the United States" as a church of Christ, or as a church at all. We regard it as a body containing many churches of Christ, and apparently, some congregations which, for want of Christian piety, can not be recognized as churches of Christ. We recognize each congregation of believers in that body as a sister church, with whom we have fellowship spiritually, and with whom we are ready to exchange acts of visible fellowship.

It is indeed well to show that Congregational churches, understanding and exercising, more or less perfectly, their just liberties, have always existed. But, logically, it is enough to show that whatever is essential to the being of a Congregational church is enjoined in Scripture, and has had, and still has, universal prevalence; so that if forms that have been only local, partial, temporary, should be laid aside, Congregational churches, and such only, would remain.

The same can not be said of any other form of church organization. Other forms, by the mere fact of their existence, disprove each other's claim to universality.

It would be easy to enlarge on this subject; but I attempt, for the present, only a hint for thinkers. J. T.

## ORDINATION WITHOUT INSTALLATION.

BY REV. DAVID BURT, WINONA, MINN.

ECCLESIASTICAL usages often take form in the mold of circumstances. The history of the various church policies reveals the fact that principles have been stretched, bent, compressed, and suited to the civil and social condition of Christianity, while its friends have not been sufficiently careful to inquire into the scripturalness of what they sanction. An ecclesiastical error once incorporated into the usages of a church is corrected with great difficulty. The prestige of antiquity and the "Fathers" is urged in its defense, and there are some men whose veneration for the acts of their denomination in its primitive times almost exceeds their reverence for the Acts of the Apostles.

These remarks find an illustration in some of the modern standards and expositions of Congregationalism concerning a certain agency for the diffusion of the gospel which was potent in the days of Paul, and might be rendered highly efficient at the present time of opened doors, wide and effectual. I mean the agency established by apostolic usage for the diffusion of the gospel where churches prepared to receive and sustain a settled ministry can not be secured without some years of patient effort. The term missionary having been used in modern times principally to denote one sent far hence to the heathen,—this word, even when qualified by the word *home*, does not fully designate the agency in question.

The nature of the work to be accomplished in wide regions of our own country where there are no nominal heathen,—the slow and laborious process by which self-supporting churches are to be secured in many communities of our land, are better designated

by the term evangelization, and the preacher undertaking this work by the name evangelist.

These terms are certainly scriptural. It is admitted on all hands that in apostolic times there was an order of evangelists in the Christian ministry, to which belonged Philip, the evangelist, Timothy, whom Paul exhorted to do the work of an evangelist, Titus, who actually performed the same work, and many others. Yet the assumption has been made by some, that such persons do not constitute a permanent order in the Christian ministry; that we should restrict ordination, except in case of those sent on some definite missionary work, to those who are installed pastors of the churches effecting their ordination.

Before endeavoring to establish the point that the office of evangelists was designed to be permanent, it may be well to inquire, if so, why has the fact been almost overlooked in the Congregational church polity as developed in our own country?

Among the influences contributing to this result, are these:

1. The predominantly religious character of the people in New England during its early history.

The ecclesiastical usages of that age were very much affected by the fact that the mass of the people, if not Christians, were, from principle, the supporters of Christian institutions.

A church was deemed an indispensable organization in every colony and community large enough for its existence. Hence the ministerial work of that time was not to set agencies in operation for the conversion of the people to a belief in the importance of

Christian churches, to form them for church membership, and for the duty of receiving and supporting preachers of the gospel. They already had either piety or principle for these works, and the only practical question was to supply such churches as sprung up out of the convictions of the people with a settled ministry. This required only the order of the ministry designated as bishops or elders, and the main question was, how shall these be constituted and settled?

Had our wide West, with its teeming population, regardless of churches, indifferent to the gospel and its ministers, been before the minds of the Mathers, and Cotton, and Davenport, they would have written some things concerning the New Testament agency for evangelizing these regions, which, under their circumstances, never occurred to them. The question in their time was how to take care of church-loving communities, and give them an able and a permanent ministry. The details of this work they set in order according to the mind of Christ; but we are not to infer that they have set forth the whole New Testament scheme for the propagation of the gospel through the agency of Christian ministers. Bonaparte developed the laws of warfare for large armies working in countries well supplied with munitions of war; yet something more has lately been said about the management of military expeditions against an unsettled race on our frontiers; and we shall yet learn that the science of war can find ways to meet such a foe, of which even the genius of Napoleon never spoke.

In the religious conquest of the West and South, we shall find that there are evangelizing agencies contemplated in the New Testament which the condition of the New England fathers did not require them to use. To quote them as authorities, beyond the letter

of which we must not go, is like relying on the rules for the management of heavy artillery in a campaign against flying guerrillas.

2. Another cause of imperfect views respecting the office of evangelists, is: An illogical inference from the principle strenuously held by the Puritans, that it is the prerogative of the local church to ordain its own minister.

This is certainly a doctrine of the New Testament; but does it follow from it that no ministers are to be ordained, unless, at the time, they are wanted by some already existing church, as settled ministers?

This seems to be the inference of some. They quote the fathers of Congregationalism to prove that we should not ordain candidates for the ministry until they are elected by some church to the pastoral office. The argument is, that it was the custom of those fathers to ordain only under such circumstances, therefore we should not transcend their usage. But who can prove that, under our circumstances, with the unchristianized population of the West and South before them, they would not have ordained all the Philips and Timothys to be found, and sent them out in the name of the churches, to raise up new churches, and to be to them as pastors, without the nominal existence of the pastoral relation, until such times as it could be wisely constituted? The argument that because our fathers ordained only those who were to fill the pastorates of local churches, we should ordain no others, is precisely like the reasoning by which some would discard the practice of infant baptism by quoting the passage, "He that believeth and is baptized," &c. We reply to such, the passage respects only adults, and is not meant to cut off children. And we may say, the doctrine of the fathers, that ordination is an act by which a local church supplies itself with a pastor, is correct for churches



prepared to receive, settle, and support pastors, but it has no reference to churches in a state of infancy; none to the process of begetting and bringing churches into the kingdom of Christ. We may assume, from the genius of the gospel as a world-wide gift to men, that it will include agencies for the planting and training of churches under the care of competent ministers, possessing all the prerogatives of the ministerial office, and exercising them for the benefit of such young and feeble churches, until they are prepared to receive and support a settled ministry.

The remark, that the limited experience of the early New England fathers narrowed their views and statements on this subject, may be applied without any disrespect to some of the present Nestors in the camp of New England Congregationalism. They speak and write with only their little region of this great land in their thoughts,—a spot insignificantly small on a map of the United States,—a tract of our country which we could more than cover could we overlay it with some single one of the States west of the Mississippi. Could we transport these good men from their hill-girt homes to the prairies of the West, wide and free as the blue expanse above,—could we give them a journey over the vast spaces that stretch away under their setting sun,—peopled with millions who must be won to Christ, if at all, by conquest; they would return to their little district east of the Hudson with at least one new idea, and that idea would be that if the New Testament does not provide and recognize an order of men to be ordained to go and plant churches in this immense tract of country,—churches over which they cannot be installed for years in some instances,—then it ought to provide such an agency, and is imperfect without it.

Another circumstance which has of late brought the order of Evangelists into distrust is :

3. Certain abuses of the office by men not properly discharging its functions.

We find many references to these abuses in the religious periodicals of the last fifty years. A writer in the "*Christian Spectator*" for 1829 complained that "Associations and occasional councils, too, are ordaining a great number of our licentiates, or, as they have been significantly styled, 'candidates for the ministry of the gospel,' not for the purpose of installing them as pastors over churches, not as missionaries foreign or domestic, not for any specific work requiring the services of an ordained minister, but to seek employment" as revivalists or preachers among our settled ministry.

This practice still exists. There are men called evangelists in regions where the kind of labor which they undertake is of a doubtful character. But we should not allow our distrust in such men and their measures to prejudice our judgment on the question before us. We are not arguing for a class of supernumeraries among settled ministers. The office which we have recognized is quite different from that assumed by reputed revivalists. The order of New Testament Evangelists will not build on the foundations of other men. They will not crowd into the sphere of settled ministers,—they find work in the regions beyond the reach of such men.

I will allude to another circumstance which has affected our views on this doctrine of evangelists :

4. In our arguments against the different clerical orders of the Episcopacy we have sought to gain strength by narrowing the issue to the proposition that pastors are the only permanent order of ministers recognized in the New Testament. We have feared to admit that so far as their work is con-



cerned there may be two orders in the Christian ministry, lest we should be driven to the admission that the *official* authority of the two may also differ. Hence we have shown that the twelve apostles had no successors, because, from the nature of the work to which they were called, they could have none. They were to be the witnesses of Christ's life, teachings, death, and resurrection. Their testimony we receive, and discard all pretended apostolic successions. By many, it is attempted to dispose of the New Testament Evangelists — and by this, I do not mean the authors of the four gospels — in the same way. They are dropped as a temporary class of laborers, needed at that time, but not as a permanent order of ministerial laborers. We have only then to show that pastors, teachers, overseers, and bishops are interchangeable terms, denoting one and the same office, and we carry our point against the advocates of the clerical ranks of Episcopacy. But is it necessary to success in this argument that we take the ground that there is only one order in the Christian ministry as respects its office work? May there not be more than one order in this respect, while in all matters of rights, authority, and official standing, there is an essential equality, while the functions of the ministry are common to all? Can we not present a better front to Episcopacy by assuming this level and common ground that whether we are installed and settled, or, having been duly ordained by churches which we have left for the work, are preaching and raising up churches not yet prepared to "settle" us, — that we are all equal in the prerogatives of the Christian ministry, — than we can present while some who fancy themselves elevated on hills and even mountains by installation, look down upon their uninstalled brethren, as on plains and in valleys, and say to them, "you are hired by the

year as I hire my Irishman; you are inevitably made weak and deprived of great moral power. You are under the influence of a system that degrades you"? Is it to be expected that men even with considerable grace, who are doing the work of evangelists in the West, can read grave discussions by their installed brethren intended to show that ministers who are not installed are inferior to themselves in ministerial rank, if indeed they ought to be called ministers, and not be tempted to say, "come out of your clerical corners into the wide field where we preach, and we will show you men who are hired by the year without degradation, — uninstalled but not unstable, — and exerting a wider and stronger moral power than many who stand, withered and dry, where installation planted them years ago"? But we would not seem to speak with feeling on this subject. We have only a desire that the cause of Christ suffer no detriment. Those doing the work of evangelists would not be hindered by the utterances of ministerial brethren who might speak and think differently with a more extended knowledge of facts and a wider experience.

But it is time to inquire what reasons can be urged in favor of the view that the order of preachers called evangelists in the epistles of the New Testament was designed to be permanent? Is ordination without installation now necessary for the work of planting and raising up churches, not on heathen ground merely, but in many wide sections of our own civilized country?

The question arises, why not send forth men with only a license to preach and when they can organize a church, let them be ordained by it, and installed over it? To one without experience in such work this might seem wise. But those who attempt this labor in the newly settled parts of our country find that it often requires several years

to raise up a church to such a condition of strength that a minister could wisely make it the object of his whole care. It is necessary to have two, three, and sometimes more, young churches under the care of one preacher, who shall divide his labors among them. It would be inexpedient to ordain one over several distinct churches, perhaps in rival communities, and no one of several such churches may be so much stronger than the rest as to make it proper to ordain the preacher over it, and if this thing were done it would often disqualify him for exerting the best possible influence in his whole field. Churches in this condition need the sacraments, and, as according to custom, a licentiate could not administer them, great embarrassment would arise from the difficulty and often impossibility of effecting exchanges with those who were ordained. Such churches need in their ministers all the functions of the ministerial office—everything that can enhance the personal power and influence of the men who are to take charge of them. They should be competent for every ministerial function in order to influence the community and give dignity to their work. For these reasons men who are only licensed to preach and are virtually deemed under probation for ordination are not the men for raising up new churches. It is enough that the church be an "experiment;" it is too much that its preacher be an "experiment" also. He should be a man in whom some church has already expressed the confidence implied in ordination.

The following particulars are deemed proof that the New Testament contemplates the permanent existence of an order of ministers, ordained without installation, and possessing all the prerogatives of the Christian ministry and exercising them in the planting and training of Christian churches, where such churches must have an in-

fancy and time of growth, often very slow.

1. The office of evangelists is spoken of as *distinct* from that of pastors and teachers, prophets and apostles.

In Eph. iv. 11, Paul says, "and he gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers." From this passage we learn that the office of evangelists is distinct from the others mentioned, and may co-exist with them—that it is a gift of Christ to his church and is of the same general nature and design as the office of pastors. It is mentioned as co-ordinate with this office, and, so far as appears from the passage, of equal importance.

2. The office of evangelists was given to the church for the same *end* as that of pastors. All the offices mentioned are said to be alike given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." It is here declared that the work of an evangelist is of the same nature, in its effects, as that of a pastor. It is the work of the ministry no less than a pastor's labor. It tends to build up the body of Christ, which is the church, and to fill out the character of the saints. Without good reason, we are not to assert that an office, of which such are the results, was temporary, and has now ceased to exist. It appears,

3. That persons called evangelists, and appointed to do the work of evangelists, received the same instructions, and discharged the same functions as did pastors. In Acts xxi. 8, Paul says "We entered into the house of Philip the evangelist, which was one of the seven" who some years before were chosen deacons. Soon after Philip's appointment as deacon, we are told, in Acts viii. 5, that he went down to the city of Samaria and preached unto them. He wrought miracles and baptized believers (Acts viii. 38). In

his office-work as an evangelist he seems in no respect to have been inferior to other preachers of the time. In 2 Tim. iv. 5, it is said to Timothy, "Do the work of an evangelist; make full proof of thy ministry." What was Timothy's public office-work? He was not an apostle. In 2 Cor. i. 1, it reads, "Paul, an apostle, and Timothy our brother;" again, Col. i. 1, "Paul, an apostle of Christ, and Timothy our brother." If Paul had regarded Timothy as an apostle, while calling himself one, he would not have been so uncourteous as to say that Timothy was not one, but only a brother. Again, Timothy was not bishop of Ephesus, or settled pastor of the church there. When Paul, according to Acts xx. 1, went into Macedonia in the year 60, he besought Timothy to abide at Ephesus to regulate certain disorders in the church at that place—"to charge some that they teach no other doctrine." Addressing him at Ephesus in the 1st Epistle to Timothy, he informs him what qualifications should be possessed by teachers, bishops, and deacons. He tells him to "rebuke not an elder, but entreat him as a father;" to "lay hands suddenly on no man;" that is, to ordain no one for the church hastily. These directions imply that the church at Ephesus was to have officers who were other persons than Timothy. They were given Timothy as directions to aid him in securing proper men for the offices in the church. But further, the sojourn of Timothy at Ephesus was not intended by Paul to be *permanent*, as it would have been had he, in modern language, been settled over the church. In the second Epistle, probably written from Rome, Paul says, "Do thy diligence to come shortly unto me." "Do thy diligence to come before winter." Hence it appears that Timothy, at the request of the apostle, spent several years at Ephesus on a special mission, from

which he was recalled when the work was done. The general duties of this work were indicated when Paul wrote, "Do the work of an evangelist." This work included acting for the church in the ordination of officers, teaching and exhorting and preaching the word as did Philip the evangelist, but there is no proof that Timothy, in the modern sense, was ever installed over any church. He labored not as a settled pastor, but as a stated supply, an evangelist at and about Ephesus.

The work of Titus was similar. He was not a permanent bishop or pastor in any church, but was left by Paul in Crete to act for the churches in the ordination of their bishops or elders. Paul did not intend that he should settle there, for in chapter iii. 12, he says, "when I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis,"—we find him expected at Troas,—on a mission to the church at Corinth,—and on another to Dalmatia.

He was never settled, but labored for the churches wherever the providence of God opened the way.

It is not essential to the argument that we should be able to adduce a score of instances like these, but only to mark the nature of the work performed by these evangelists. As we are not arguing with believers in Episcopacy, it is not necessary to prove that they were not diocesan bishops, that they did not ordain men by their own authority. They performed the ceremony of ordination for, and in the name of, the churches, as did other ministers. They preached, they baptized, and, by parity of reason, administered the ordinances of the church, and possessed the same prerogatives to act for churches at their request in matters now committed to councils, as did bishops or elders. The angels of the seven churches in Asia Minor could not have performed more official acts

than did these men. They were not surpassed in this respect by any modern pastor, even those who have been settled from three to seven times. But to prove beyond question that the order of New Testament evangelists was not merely a temporary measure for those times, we have only to apply the old principle, "*Ratio manet, lex manet.*"

4. The circumstances which rendered it necessary to establish the order of evangelists in the days of primitive Christian churches still exist, even in nominally Christian lands, and will continue to exist until the millennium.

This is a sufficient answer to the assertion that no provision is found in the Scriptures for the perpetuation of this order of men. If this be so, which is doubted, the reply is, the command to continue the order exists in the *still* existing circumstances which at first led to its institution. There is no direct command to continue the order of deacons in modern churches. If it be said the qualifications of deacons are given, thus implying the permanency of the order, then the charge of Paul to the evangelist Timothy gives the qualifications of the order, and implies its permanence. We infer that the diaconate should continue, because the state of things which led the Head of the church to appoint it still continues. What better reason than this do we need for continuing the office of evangelists? In the days of the apostles, there was need of men to go, like Philip to Samaria, and preach and secure the existence of new churches. There was need of men to preach to churches that could not have settled pastors and to take care of them, as Titus did of the churches in the Island of Crete, until men could be found who could be ordained elders or pastors of them. In wide regions of our own country, we find to-day that the same necessity exists. In thousands of communities, and some of them in regions where there

are settled ministers, as we learn from the recent missionary enterprise undertaken in New England by one who was lately a beloved secretary of the American Home Missionary Society, there is need of ministerial effort to gather believers into little churches, to preach to them, to carry them through a period of weakness. It requires no mean order of talent, — no imperfect degree of experience and piety for this work. The infancy of such churches must be watched over by men who can be to them all that any installed minister can be to his church; and yet these churches can not settle a preacher because the men who preach to them must each have several churches in the same condition under their care, or because where the preacher spends all his time with one church, it is too unsettled itself to think of settling its minister, — too dependent on missionary aid to assume the obligations of a church receiving a pastor. This is the "logic of events" by which we prove that the New Testament order of evangelists is now valid. These are "the stubborn facts" which some of our brethren overlook when they write of "the uncongregational way of ordaining ministers" without installing them over some particular church, and intimate that we are guilty of spiritual concubinage at the West. ("Cong. Quarterly," 1864, page 360.) If so, we are less guilty than some of the evangelists mentioned in the New Testament. They often had *more* than several of these young concubines; Western ministers generally have only from one to four.

But how should the order of evangelists be ordained? This is not a difficult question. Indeed it is, in practice, solved by our New England churches. In the contest of our Puritan fathers against Episcopal ordination, they took the ground "that the essence of the outward call of an ordinary officer consisted in his free election by the church

and his acceptance of that choice"—that "in churches where there are no elders, imposition of hands on officers elected may be performed by some of the brethren orderly chosen by the church for that service"—that "particular churches are the first subjects of this power of ordaining." ("Apology for the Liberties of the Churches in New England," pages 61, 62.) The theory was, that ordination must be an act of some particular church, *for itself*. The person ordained must become the pastor of the church ordaining him, and hence their custom was, "a new imposition of hands upon every new call to an exercise of the ministry." (Ib. 148.) That is, the dismission of a minister so far unordained him that the next church calling him must perform the ceremony again. But this theory was not strictly carried out. In a letter of Charles Morton, he says, "Yet to us who came from Europe, Mr. Bayley and myself, it (the imposition of hands) was abated."

It was too much to treat those good men as wholly unordained, and in modern installations the same custom prevails. The candidate is viewed as more a minister than a licentiate, as virtually ordained and only to be installed pastor. We have a feeling that one who has been once solemnly ordained, and has performed all the functions of the ministerial office, is not really unordained by honorable dismission. By common consent such ministers are allowed to preach and administer the sacraments. In practice, our churches do not abide by the logic that a pastor is ordained by some church for its own pastorate, and that when he leaves this, he ceases to be an ordained minister. The local church, in feeling and in practice, ordains the candidate for life or during good behavior. If he is dismissed honorably, he is furnished with papers commending him to the churches "as an able and devoted minister of the gospel." A pastor of course he is not,

until elected by another church to its pastoral office; but he is deemed an ordained minister. It will be impossible to change this custom. It need not be changed.

The ordination of Timothy may have been by the Presbytery of a particular church. It was certainly in accordance with the wishes and wants of the churches, and it qualified him to be a "stated supply" at Ephesus, or to exercise the functions of the ministry elsewhere. By whom such men as Barnabas and Titus and Philip were ordained, we are not told. A divine call to the ministry is the principal and only essential point. Good order requires that one so called should be formally inducted into the ministerial office by those to whom Christ has delegated that power. If ordained by some church for its own pastoral office, in the intention of that church he may be ordained for them so long as it is wise for him to remain, *and*, also, for service after that as an evangelist, until settled as pastor of some other church. If a suitable person for the ministry sees a field in which he can do the work of an evangelist, he may ask some church for ordination, that he may go and perform it. If a church not prepared to receive a pastor can find a man qualified for ordination, it may call a council to ordain him without installation.

But we have only to analyze the act of installation and settlement, to show that one who is ordained and preaching to a church or churches, without formal installation is entitled, as respects his people, and in councils where sent by his people to act for them, to the same rights and powers that pertain to installed ministers. The essential things in a settlement are a divine appointment to preach, and a contract between the minister and the people, pledging him to faithful service, and them to Christian co-operation and to his material support.

Leaving out of view the mixed and unscriptural arrangement of church and society which prevails in New England, and making the church, as it was in the primitive days of Christianity, the only party in the agreement with the preacher, one who by mutual consent is chosen by a church to act as its religious teacher, and is desired by the church to fill, in *all respects*, the office of a minister of the gospel for it, is virtually just as much its pastor in respect of rights and duties, as he could be if a council should meet and sanction the agreement.

If the council, according to our theory, has no installing power originating in itself,—if this power is from the church and is exercised by the council for it,—a minister who has entered into a contract with a church has complied with the essential thing, and the church may deem him its minister and ask him to be its moderator,—to control its pulpit, to represent it in councils,—with just as much propriety as if a council had reviewed the proceedings and sanctioned them. This is the practice in the West, and no evils result from it. Where the mongrel system of church and society does not exist, there is no need of installation to legalize the contract. Our churches will be held by moral obligation, and by legal too, if the contract is a matter of record on the books; yet a minister will rarely ever find it necessary to appeal to Cæsar for help to collect his salary if he is a prudent man and fit to be in the ministry. We would not, however, recommend that the custom of installation by a council be dispensed with when the contract between people and preacher can be made with a prospect of permanence. But where this is a matter of experiment and doubt,

installation will make it no less so, and it may embarrass both parties.

Where such a custom prevails, as at the West, churches can be regulated in the matter of fellowship with each other in a very simple way.

Our Associations examine the credentials of ministers coming to us and asking a recognition, and our conference of churches receives no church into its body until its covenant and articles of faith have been submitted for examination.

In the West we find it necessary to adopt such action. We believe it scriptural. We shall restrict and weaken ourselves if we refuse to go beyond the doctrine of our old "standards" on this question. They were formed in the mold of circumstances, which do not surround us. They contain truth, but not all truth; they were wise for conditions of society then existing, and for similar conditions now existing. But I misapprehend the genius of Congregationalism if it has no expansive power—no power to adapt itself to new circumstances, none to advance with light and order into the regions of moral chaos which Christ bids us enter. If the system is only adapted to communities already Christianized, it is not the gospel. If it will do for New England, but is not fit for the West, it is not the gospel; for the gospel is adapted to regenerate the West, and to reconstruct the South. The hour has come for Congregationalism to develop its evangelizing agencies. It has the order of evangelists. Let it increase their number, understand their efficiency, and give them its moral and material support.<sup>1</sup>

<sup>1</sup> For comments upon this article, see Editor's Table.



## THE PARAMOUNT CLAIMS OF THE WORK OF PAROCHIAL CHRISTIANIZATION.

BY REV. A. S. CHESEBROUGH, GLASTENBURY, CONN.

IN a given locality, Christian piety must exist in individuals and in households, rudimentally, at least, prior to the establishment of a church. But a church having been gathered and organized, *its first great duty is the thorough Christianization of all the individuals and families which are within its more immediate reach, or which constitute its proper parish,—a work that includes the spiritual culture and edification of its own members.* This is called the first great duty of the local church, a duty paramount to all others, inasmuch as it has reference to a seminal enterprise, absolutely essential to the realization of the true idea of a church, and infolding within itself the very life-germ of all associated efforts to Christianize and save the world.

1. Christian obligation seems to increase *in the ratio of the nearness in which others stand related to us, and of their susceptibility to be benefited by us.* It is on this principle, that "if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." Do we not here also discover the main reason why God's covenant people received the first offer of the gospel? When our Lord first sent forth the Apostles, "He commanded them, saying, go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." So, also, subsequently to the resurrection, He declared to them His will, "that repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem,*"—a charge which they faithfully obeyed,

and to which frequent reference is made in the inspired record of their labors.

In the grand enterprise of subduing the world's rebellion, it is easy to see that the Captain of our salvation selected such "bases" of operations as would enable His people to hold their ground against opposition, and furnish the best centers from which to act aggressively upon the kingdom of Satan. They were to begin their work, as we have seen, among their "brethren and kinsmen according to the flesh," whose language they spoke, whose habits of thought they understood, whose prejudices they had shared, whose interests were dearer to them than those of any other nation. These their fellow-countrymen had been, in common with themselves, under the training of that divinely ordained system of religion, which was designed as "a schoolmaster to bring them unto Christ," and hence were, by their knowledge of the true God, and of the nature and claims of His service, and of the realities of a spiritual and future world, susceptible, beyond all other people, to impressions from distinctively Christian truths. And though the Jewish mind tended strongly to formalism and bigotry, yet it was incomparably in advance of the world besides, in respect to its preparedness for the gospel. Hence in preaching this gospel, as completed by the resurrection and ascension of its Author, the apostles were to make their "beginning at Jerusalem." Here they were, so to speak, to clear a place, lay out their ground, and plant the foundations of that spiritual edifice which was to exceed in glory the



Temple of Solomon. Here they were to organize their first church, and consolidate their strength, with a view to the discipling of all nations to their Master. From this local center, they were to pass to another, as they gathered strength to possess and hold it, and then to another, clearing the ground as they went, at each successive point, for a permanent and organized settlement,—unless in any case driven away temporarily by persecution,—and thus onward toward the grand consummation. This order of procedure was instituted by the Saviour himself, in his parting address to the disciples:—"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

These local churches thus planted, or to be planted as the good cause advanced,—dotting the world over, like stars set in a dark firmament,—are each to illumine its own peculiar sphere, and all eventually by their united glow to light up with a perfect brilliancy the entire firmament itself. Each is to be held responsible, as its first care, to look after the spiritual welfare of its own members, and provide and employ the best means of self-edification. And then it is to do good to all in its own immediate neighborhood who are without the pale of its communion; the inmates of Christian homes, associates in labor and business, neighbors and friends, fellow-attendants on the sanctuary, and townsmen,—all who are susceptible to impressions of good from its labors,—all, in short, whom it can reach; recognizing its obligation under the gospel rule fully to occupy its peculiar field of labor in the community in which it is established. Each individual, whether minister or lay-member, is not to lose himself in the mass, but, in the spirit of Christ-like love to his neighbor, is to assume his full share of the work; and in concert with his

brethren, so far as in him lies, earnestly to strive to bring the gospel into immediate and saving contact with the hearts of all to whom Divine Providence gives him access.

The imperative obligation resting on the churches to do this work, is strikingly seen in the light of this consideration,—that *if they neglect it, it will be left undone*. And the inevitable consequence of neglect will be, a dishonorable yielding up of their rightful and precious heritage to moral desolation and the everlasting ruin of the souls whose welfare stands closely connected with their watchfulness and fidelity. Whatever else the professed followers of Christ may do, if they neglect the spiritual interests of their own households and kindred and neighbors and associates, they cannot wash their hands in innocence. "The voice of a brother's blood crieth unto God" against them. And the sentence pronounced against such undutiful servants can be no other than this: "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their season." Matt. xxi. 41.

2. These views, as sustaining the paramount importance of parochial Christianization, we shall see illustrated and confirmed *if we follow the track of the apostles, and their fellow-laborers, in their efforts to execute the "Great Commission" received from Christ*.

After "waiting" in Jerusalem till the Spirit was poured out from on high, and seeing the full organization of the mother church, which indeed is the mother of us all, "they were scattered abroad everywhere, preaching the word,"—planting churches, as they went, throughout Judea, Samaria, Phœnicia, and Syria, as far as Antioch. From that city, as a radiating point, in due time, missionary journeys were undertaken under the sanction of the

church there, which resulted in the establishment of organized Christian institutions over a large part of Asia Minor, and some of the adjacent islands, and subsequently in Greece and Italy. In all these movements we see no trace of an ecclesiastical establishment of a provincial or diocesan character. The local church stands forth prominently and singly, as the divine instrumentality for concentrating and uniting the Christian elements in each single community, — as the beating heart which is to send forth through the entire body of the population, the vital currents of spiritual healing.

It is worthy of special notice to what extent the missionary labors of the apostles and their companions were expended in the "training," as distinguished from the "planting" of the early churches. Their mission had reference not simply, as some might hastily suppose, to the conversion of men and the gathering of them into the visible fold. A great part of their time and energy was devoted to the care of the churches they planted. They aimed to make them self-sustaining, not simply as it regards pecuniary means and officers, but as it regards self-edification and growth, and to render them radiant centers for diffusing throughout their appropriate sphere the quickening and purifying influence of the gospel. Hence, we now and then read in "The Acts of the Apostles," such a record as this: "Then had the churches rest, . . . and were edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, were multiplied." Acts ix. 31.

We find that Paul and Barnabas, after reaching the farthest limit in their first missionary tour, "returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the king-

dom of God." Acts xiv. 21, 22. Subsequently, after abiding "long time" at Antioch in "teaching and preaching the word of the Lord," it is both affecting and instructive to read how, "Paul said to Barnabas, 'Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.'" Acts xvi. 36. For reasons that need not here be stated, Paul shortly after set forth on this important mission, not with Barnabas, but with Silas; "and he went through Syria and Cilicia, confirming the churches." Acts xv. 41.

Specifications of this kind, however, need not be multiplied, for a single consideration is sufficient to set the whole matter at rest, so far as any question can be raised upon this subject. The Apostolic Epistles prove conclusively that in the view of the writers, the honor and strength and triumph of Christianity, as a spiritual system designed to leaven and transform human character and human society, are bound up inseparably with the soundness and purity of the churches, and their fidelity to the principle of local expansion.

As an aid to churches in reaching this vigorous condition of intrinsic and aggressive life, on which so much depends, outside aid may in their infancy be requisite. In early times, as we have seen, the labors of apostles and their inspired coadjutors, were rendered in such a case, — a method of aid paralleled in more recent years by the services of missionaries, sent out and sustained by voluntary Christian Associations. As soon, however, as the point of self-support is reached, it is evident that a church is to take the full responsibility of its internal and external advancement into its own hands. It is one out of the many organized bands of missionaries dropped down here or there upon the earth, at the appointment of Christ, to care for and cultivate, for Him, its particular

portion of the broad field. It is one of the many families of true spiritual workmen set on the walls of Zion, which is required and expected to build over against its own house. By this division of labor, the entire walls are to be reared up in beauty and in strength.

3. Growth in a church, as tending toward a complete parochial Christianization, is of the first importance *when viewed as an indication of an internal healthful life*. Up to the point of maturity, all living things thrive and grow whenever placed in circumstances appropriate to their natures, unless there is operating some functional derangement, or some internal cause of decay. A fruit-tree, for example, if it has air, and sunshine, and moisture, and a good fertile soil, and a locality adapted to its peculiar requirements, is expected to grow, and grow healthily, and bear fruit, according to the law of its vegetable nature. It will not, of course, grow thus in the winter, nor out of its appropriate soil and climate. But if, when all external conditions are right, the spring and the summer pass without presenting the green foliage, the new spreading shoots, the fragrant blossoms, and the rich harvest of fruit; or, if the growth, such as it is, is gnarled, and the fruitage imperfect and unsavory, we instinctively inquire for some cause that is threatening the very life of the tree. So, if the physical frame of a child ceases to expand or to expand proportionately, when all the external laws of infantile growth are observed, how naturally the parents' apprehensions are excited with reference to the insidious approach of some internal disease! Not to multiply examples, it seems to hold true, in the animal and vegetable kingdoms, that appropriate and proportionate growth indicates soundness and health, while a suspension or cessation of such

growth evinces unsoundness and disease, in all cases where maturity has not yet been reached, and where the external conditions required by peculiarity of constitution have been complied with.

Now does not this law extend into the domain of spiritual life? Can any reason be found why it does not, either in the nature of a spiritual life, or in the conditions of its development and expansion? Does the Christian consciousness, or the Bible, furnish any ground of doubt upon this question? Nay, rather, is not the application of this law absolutely required, by all that we know of the characteristics and workings of scriptural piety? Does not the Saviour teach that his kingdom, whether set up in the individual soul, or in the social heart, is a germ of self-expansive life, whose nature it is to grow, until it subdues and assimilates to itself all the faculties of the individual, and all the relations and interests of the social body? It is "the grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth;" but which "groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it." It "is as if a man should cast seed into the ground, and should sleep, and rise, night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." The parable of the leaven hid in the meal illustrates and confirms the same principle, as viewed from a somewhat different point. The principle may be thus stated: *Christian piety, whether regarded as personal, or as existing and acting in and through social organizations, either on a smaller or a larger scale, in its very nature, as being*

*a Divine element, tends by a steady, continuous progress toward a maturity of universal and complete diffusion.*

Why should we not apply this principle, directly and without qualification, to the local church in its relations to the parish, as its theater of spiritual operation? It would seem, antecedent to all observation, reasoning from the nature of the case, and the teachings of Scripture, that, in the absence of external causes tending forcibly to break up or to reduce a church, as, for example, persecution, or emigration, or the devastations of war, pestilence, and the like, a church which did not, on the whole, grow in the number and spiritual strength of its membership,—a church that did not, from year to year, make advances upon the unbelief and irreligion existing among the intermingled or surrounding population,—a church that was not gradually enlarging its borders, and drawing to itself the wealth, the intelligence, the moral influence of the community, and controlling them in the interest of Christ's cause, giving bright promise, in its completed maturity, of ultimately absorbing, by a thorough transfusion of its own life, the entire parish into itself,—must be an unsound church,—that there must be something wrong in its spiritually sanitary condition. If the growth of the mustard plant, set in a favorable location, should be suspended, we should naturally look for some disease or defect in the plant itself as the cause. If the working of the leaven in the three measures of meal should cease when as yet only one measure is leavened,—all the external conditions being favorable to the completion of the process,—the housekeeper would be led to question, whether the leaven, if originally good, had not lost its essential properties as leaven.

The full application of this principle to the local church, may seem to carry a too sweeping charge of dereliction or

duty. But whatever qualifications may be demanded, this conclusion can not be denied without doing violence to the plainest evidence :—that it is the first great duty of the local church to grow, with a view to the thorough Christianization of its parish. Failure here, when no providential and unavoidable hindrances exist as a reason, is a clear and alarming indication of unhealthfulness of spiritual life. In such a case, the salt has in some degree lost its savor, and, so far forth, is "good for nothing." So far forth the talent is laid up in a napkin, the light is put under a bushel, and the things that remain are ready to die.

In drawing this analogy between animal and vegetable life and spiritual religion, it is not intended to press points too closely, or, at least, unreasonably. A healthful child grows by a steady organic expansion, till he reaches manhood. A vigorous tropical tree in its appropriate climate reaches its perfection by a similarly continuous process. But in the cold latitudes, vegetable growth is suspended during the season of frost and ice, and, in all climates, it may be seriously checked and even destroyed by sudden and severe atmospheric changes.

It has already been intimated that the expansion of a local church may be checked by violent providential causes, or such events as tend to disturb and break up the elements of society. And we may say furthermore, that the most retired and staid communities may at times come unavoidably under the influence of agitating and diverting occurrences, that shall affect prejudicially their religious condition. And then, again, it can not be expected, that the increase of a church, however true and devoted to its work, shall proceed by a uniform arithmetical ratio, adding numerically, from one twelve-month to another, just so many to its membership. During one year, there may be

large accessions, as the fruit of a widespread revival; another year may be marked by a large number of deaths and dismissions, uncompensated by additions; while yet, again, the increase may be decided, yet small.

Facts like these, though seemingly militating against the position we have taken, only require a more comprehensive generalization to bring them under the general law, that where providential circumstances do not hinder, it is the paramount duty of a church to grow, and if it is in a healthful state of spiritual life, it will grow. To illustrate: A youth may, during a single year, shoot up toward man's stature with great and marvelous rapidity. During the next year, he may remain at the same point as to height, and yet properly speaking, he is growing still, — not upward, but in filling out into fair proportions the stature already attained. This year a tree in your orchard may be loaded down with fruit. The succeeding summer it may appear to the eye a barren, worthless cumber of the ground; and yet it is only recruiting its energies, and gathering new vitality and fulness for the production of future harvests, — really advancing in all that constitutes its permanent value as a fruit-bearer. And in these instances the same process will be repeated, till life culminates in full maturity.

These analogies show us how a church, although not presenting the same numerical increase from year to year, may yet be really gaining ground toward the accomplishment of the special mission assigned to it in its internal, and its more immediate external, relations. Judged not by annual statistical reports merely, but by measurements extending over longer periods, the unfavorable aspects presented are only eddying currents thrown back over the shallows, while the deep waters of the channel flow onward toward their

ocean home with a grand and steady movement. So that the facts adduced, instead of furnishing an argument against the position that the growth of a church in the direction of parochial Christianization, is of paramount importance, inasmuch as it is a sure index of spiritual health, give to this position a decided support.

4. But we go one step further. Growth in a church *is to be viewed not simply as symptomatic, but as productive of results.* It is not only an indication of health under the conditions specified; it is frequently, if not always, *a necessity as the preserver and promoter of health.* Drawing our illustrations from the phenomena of life in the physical world, we understand that a plant, whose growth is interrupted or even retarded, is apt to fall at once into a diseased state, and to be covered with destructive vermin. And we know, also, that no way is so effective to get rid of the ravagers, as to quicken the life and restore the vigor of the plant, by means of better fertilization, irrigation, and other like resorts, well known to horticulturists. The same principle holds good, in many respects, in the treatment of the human body. Oftentimes the best method of maintaining health in childhood and youth, is not a direct medical battling with disease, but such a hygienic treatment as tends to replenish the central bodily forces, and to keep them in action, and, in this way, to secure the regular unobstructed development of every organ. Growing villages and towns, growing states and nations, have a certain power of resistance to demoralizing influences. It is when they cease to make advances, and activity and thrift give place to want of public spirit, to purse-proud and labor-despising gentility, or listless poverty, that the social body goes most rapidly to decay.

And is it not obvious, from experience and observation, that as soon as a

church ceases to be an aggressive and a thriving church, it is liable to become corrupt in doctrine and in life, formal, worldly, and, it may be, contentious? Does not the principle hold here, that the suspension of growth is sometimes *the cause* of the decay of life, and not simply the *first symptom* or *effect* of disease? Is it not a well recognized fact, that where men are drawn away from scenes of active Christian labor, either by providential circumstances beyond control, or by a voluntary yielding to temptation, they are far more exposed to be enticed into evil associations, and corrupting practices, than when kept faithfully at work in their former positions, verifying the adage, that "the devil will find mischief for idle hands to do"? And does it not accord with the experience of every individual Christian, of every church, and of every pastor, that the more earnestly and constantly the energies can be drawn out into active exertion, the more hopeful is the spiritual condition? With all the dangerous tendencies toward artificial and boastful activity among the working members of our churches, the perils of utter spiritual stagnation and death lie nearest to the doors of those who are unaggressive and inactive. The more we do for Christ, the more we are able to do,—our capacity for efficient action being enlarged by use. The more we do successfully for Christ, the more delightful does our employment become; for there is no stimulus like success. And so also conversely, we may affirm, the less we do, the less we have the capacity for doing. And just in proportion as blameworthy failure attends our efforts, are the inclination and the impulse to action weakened. The energies of the Lord's hosts are kept vigorous and healthful only as they are taxed in effective action against the foe.

By as much, then, as the neglect of

parochial Christianization not only testifies against, but actually impairs the spiritual soundness of, the churches, and fidelity in the work preserves and improves the tone of healthful vitality, by so much are its claims enhanced.

5. The growth of our local churches, in the successful prosecution of the work of parochial Christianization, *sustains a very important relation to the establishment of the claims of Christianity as a religion adequate to the conquest of the world.* The New Testament claims that the Gospel of our Lord Jesus Christ is designed to convert and renovate the world. The question is pressed upon us for an answer: Is it adequate to this end? Judging now, not from an abstract consideration of the moral forces embodied in Christianity, but from the actual working of these forces, as seen in the past history of the Church, it is asked, Do facts sustain this claim, and give cheering promise of its fulfillment?

We believe fully in Christianity, in its divine origin, its regenerative power, its universal adaptation, its ultimate triumph; and we take the ground that these several articles of our creed are sustained by strong evidence drawn from historic records. And yet, it is not to be denied, that to the eye,—not only of skepticism, but of honest doubt, and of timid faith,—there are points where the evidence seems to bear in the opposite direction, and where some higher testimony than that of historic facts, seems to be needed to give to the mind assurance.

With regard to this very matter of parochial Christianization, it may be argued: If the gospel is sure to succeed according to its design on the field assigned to the local Church, then promise is given that it will succeed universally. If it can thoroughly Christianize, and hold under its renovating sway, the parish, then it can do the same for the population of the world,



which, for our present purpose, may be viewed as the parish multiplied.

But if, on the other hand, the gospel can not exert a thoroughly regenerating power over a small community, does it not fail to fulfill its pledges, and effect its grand ends? If a group of churches, after having been established for several generations, is seen to be gaining but slightly, if at all, in spiritual power, and making scarcely perceptible, if any, advances upon the population with which they are socially or territorially connected, must not an inference disparaging to Christianity be inevitably drawn? Much more: if these churches, in the absence of causes that violently disturb the elements of social order, do not hold their own, but relatively retrograde, both in numbers and spiritual strength, and irreligion and heathenism entrench themselves in neighborhoods that had Christian antecedents, and in families that had a Christian ancestry, is there not given an occasion of stumbling? How ready is unbelief to press its advantage! "Christianity here threatens to prove a failure. It does not keep good its promise. It does not answer its end. It furnishes in this case, certainly, no bright hope of being able to possess the world and *hold* it in possession."

• We know that Infidelity has used substantially this argument against the gospel system, with telling effect, on minds of a practical, matter-of-fact character. We know, too, that many weak believers have been often stumbled by it. If Christianity is fairly rotted down, and gone to utter decay in its old centers;—if the strong churches which once flourished in Jerusalem, and Antioch, and Constantinople, and Rome, and in the ten thousand villages and towns adjacent to those cities, have died out utterly, or in everything but the name;—if Christianity, in its hitherto triumphant march across the continents, has developed in almost every

locality, where it has secured a footing, a growing youth, an active, robust manhood, only to be followed by an anile decrepitude, acting like an exhaustive stimulus on society, using up, so to speak, the soil of each nation, and rendering it, after a few centuries, morally barren, or capable only of noxious productions, showing its highest vigor only in new spheres of conquest, and among new races of men,—then the prospects of the future are indeed dark.

But to this argument we do not yield. The facts which constitute its premises are painful, but not conclusive. Christianity employs only moral forces, and its conquests are moral conquests only. If you destroy a church by the sword, or remove it by colonization, or scatter it by persecution, it can of course no longer exist. If the town or city where it is planted becomes depopulated by a change in great commercial routes, or by such an improvement in the arts as throws its inhabitants out of employment, or by the springing up of rival marts of traffic in its neighborhood; then it must of necessity decline, and, it may be, perish, with the town or city itself. And then, again, adverse influences may operate against the prosperity and even perpetuity of a church, in such an unavoidable want of the means of education and intelligence, as leaves it without competent teachers, and hence exposed to the inroads of error. And still further: the Christian system seems, by a moral necessity, to be obliged to grapple in mortal conflict with falsehood and heresy in every shape,—with Judaism, idolatry, and Mohammedism, with speculative philosophy, ritualism and asceticism, with dogmatism and latitudinarianism, with laxness in practical morals, with hierarchism in polity, and with Erastianism in State connections. Each fatal experiment must be tried, and must be

allowed to work out its terrible consequences, that the church may be taught, by her very lapses, the imminent danger of all admixtures of human philosophy with her pure faith, and all alliances of human forms and institutions with her simple worship and polity.

The failure of pure Christianity to hold fast many of the possessions it has acquired, can thus be clearly traced to those irresistible forces that have disturbed or modified the structure and condition of society itself. Or it may be due to those vicious moral elements, inherent in fallen human nature, before which, after having partially impregnated society with its own quickening power, Christianity, owing to the unfaithfulness of its professed friends, has retired for a while, that it might gather strength, by a temporary retreat, for a future and complete triumph. Even now we see the good cause revived in the old centers of apostolic labors, and new churches rising in evangelical purity, phoenix-like, from the ashes of such as have dishonored many Christian centuries with their corruptions.

So much for the past. But can Christianity afford a repetition of the old cycle in the history of its churches, — youth, manhood, decay? Is it necessary that these churches should find the culminating point in their respective localities, before fulfilling their mission and completing their work, — that is, before reaching their full maturity? Does not the nineteenth century place them, at least in America, on such vantage ground, that they can overcome the old cyclical tendency, and move forward in a direct course toward the goal of a perfect Christianization? Have they not the fairest field possible to work and to grow in, hampered by no civil disabilities, and enjoying complete liberty of opinion and expression? Have they not wealth,

and intellectual privileges, and advanced culture on their side? Can they not boast a most auspicious beginning, and a decided start of error and irreligion?

Christianity would seem to be here put on a *new trial* under circumstances most favorable to the full development of its resources. The question therefore becomes a serious and an earnest one: What are the results so far as they are already made to appear? Are these churches, as a body, steadily advancing to a complete possession of the field assigned them? Where, a half century ago, a circle of churches numbered among their members one fifth of the population of their respective parishes, do they now number one fourth or one third? And have the spirituality and fervor of their piety correspondingly increased? Where once there were vicious and Sabbath-desecrating neighborhoods, — “Hardscrabbles,” as they are called in our rustic vernacular, — are there now to be found groups of orderly, temperate, and church-going families? Are the old tilled fields put under a higher degree of cultivation, and the old wastes recovered? Then the gospel is placed in honor, and its pledges are being redeemed. But if, with all the facilities for progress afforded them, these churches are scarcely keeping pace with the census, or are at a stand-still; much more, if they are running down, or running out by however slow or lingering a process, then it would seem as if the cause of our common Christianity is in danger of suffering a shameful failure. The very apprehension of such an issue of the pending trial is enough to call into exercise, in truly Christian souls, the power of prayer and effort and endurance, to a degree of which we have as yet known nothing by experience.

6. We pass now to another consideration designed to sustain the para-

mount claims of the work of parochial Christianization, namely: *That it is fundamental to the successful prosecution of the great missionary enterprise committed to the churches.* Labor within the parish is, without a figure, missionary labor, and is most appropriately and correctly designated as such. And each church, as already intimated, is, in its very design and organization, a band of missionaries, commissioned and ordained by Christ to work with true missionary self-denial in its own home-field. But reference is here specially had to the prosecution of the missionary enterprise outside of the already assigned parishes. *The functions of this enterprise are, to establish local churches, and nurse and train them to the point of self-support.* Considered in this light, it lies at the foundation of a universal evangelization. In another and deeper sense, however, it is itself based upon the success of the local church-work; for the zeal which furnishes it with laborers, the liberality and self-denial that provide the means for its prosecution, and the spirit of piety and of prayer that constitute its real power, are to be found, if found at all, in the local churches.

As the heart beats in these centers of spiritual life, so will the pulses respond in the extremities of extra-parochial missions. This being so, how indispensably important that the piety of the churches do not run down, but that it be kept up and continually improved, both in tone, and aggressive power, and faithfulness; that it be quickened in vigor, ennobled with holy fortitude and courage, and pervaded with the tender and self-sacrificing love of Christ!

Just at this point, it may be well to notice a difference in the expressed judgments of good men, not to term it a controversy, with respect to the relative claims of the home and foreign fields of Christian labor. One class, starting with the maxim that "charity

begins at home," allows the commanding interests of the home work to overshadow all else; so that few, if any, unexpended energies are left to be devoted to effort abroad. The other class points to the extent and condition of the exterior field, as it stretches almost indefinitely on every side beyond the parochial limits, and pleads that this shall stand first in our regards, on account of the greater numbers who demand help, as well as their utter spiritual destitution. Both classes are probably right, and both probably wrong. The latter are doubtless right in taking the broadest possible view of the work to be done, and in rejecting all limitations to the spirit and toils of Christian benevolence; and wrong in overlooking the seminal relation which the local church sustains to the promised harvest of a universal Christianization. The first class is without question right in assuming that the home-work lies at the foundation of all mission work; and wrong in persistently cherishing so exclusive a view, as leaves the outside world to perish until all is perfected within.

We are never to forget that "the field is *the world*." We can never labor in the right spirit, nor with the highest success, except as we take the world into our hearts, and enter into the benevolence of God, who "so loved *the world* that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." Our love is to have no fixed boundaries; certainly none that are set up by selfish interest or worldly policy. While this is so, a divine economy may so assign our labor to some particular portion of this vast field, as that our strength may be expended most effectively, and accomplish the largest results toward the ultimate and complete occupation of the whole. "*Begin at Jerusalem*," is the charge. You are not, however, to

stay there. Spread yourselves, as rapidly as your resources will allow. Wherever you plant yourselves, lay your plans permanently to hold the ground you occupy, as a starting-point for new advances. By keeping your eye thus on your relation to the entire field, you will most faithfully and wisely cultivate your own homestead.

It is sometimes said, that the surest and most effective way to promote the spiritual prosperity of our churches, is to engage them most earnestly in the cause of missions abroad; that the reaction of a self-forgetful and unselfish benevolence will operate more favorably upon their piety and growth, than will all direct efforts to this end. There is an element of truth in this position. The exercise of a large-hearted charity unites us most tenderly to Christ our Lord and Saviour, aids to build up within us a character of the noblest type, and breathes into the soul an energy almost resistless. But so far as it is implied that the most unremitted and direct attention to the work of Parochial Christianization is not necessary to its success, or that the work will take all due care of itself, while we are giving our sympathies and labors chiefly to external enterprises, we not only suspect, but we think we see, a fallacy in the position assumed.

The apostolic rule is plain. "As we have opportunity, let us do good to all men, especially unto them who are of the household of faith." *Opportunity and nearness of relation*,—these control and settle our direct obligations to fellow-men. And, graduating the claims on our benevolence by these two tests, it is not difficult to determine whence come those that are strongest. We hold that "Charity seeketh not her own," and yet also that "if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." The "specialties" of the apostle can

not certainly be intended or fitted to nourish a contracted or un-Christlike spirit. We admit that the outside field is broader and more necessitous, but we forget not that "he that is faithful in that which is least, is faithful also in much, and he that is unjust in the least is unjust also in much." We concede that the selfish heart is apt to be better pleased with a principle that makes home-work first in importance, and yet we know that the reverse of this principle is not without its perversions. How often is zeal for foreign missions only a romantic emotion, visibly disconnected from all those plans of doing good that call for personal, self-denying toil! How many names of men will be found attached to subscriptions of large amount for objects of philanthropy abroad, that are never uttered with gratitude by the poor of their own ward or village! There is certainly reason to suspect the soundness of that charity that turns away with cold neglect from the work to be done at its own fireside, and at its own doors, and lavishes its sympathies and gifts on the needy, the ignorant, and the perishing abroad. And on witnessing such a case, the question almost involuntarily rises to the lips: If a man love not his neighbor whom he hath seen, how can he love a heathen whom he hath not seen? A charity that overlooks the near for the remote, the familiar for the strange, that which is susceptible for that which is difficult of approach, or of impressions, must be an ill-proportioned and morbid sentiment. And further, the wisdom of that zeal which exhausts itself in engineering great organizations, and inspiring platform oratory, to the neglect of those humbler labors necessary to promote the growth of the churches at home, is seriously to be questioned.

It is only as the churches are in a spiritually quickened and prosperous

state, that the grand enterprises of Christian charity can truly succeed. It is only thus that there will be that power back of these enterprises which will give them the requisite momentum and efficiency; only thus, in fact, that they can have any *vital* connection with the churches. To supply an enterprise with money and labor,—as an engine is supplied with fuel to feed it, and mechanical skill to control it,—expecting that it will grind out regenerate souls, and institutions instinct with a divine life, is a burlesque on Christianity.

The late Doctor Rice, of Virginia, is reported to have said that he did not believe that God designed to convert the world through the instrumentality of the present generation of Christians, or to impress upon the world the prevailing low style of piety in the churches. This suggestion leads to some painful reflections. The inventive minds of the present generation, and of that which preceded it, have been very productive of plans of philanthropic and Christian organizations for elevating and saving men. Money has been largely contributed, labor liberally bestowed, self-sacrifice and even martyrdom cheerfully endured. While we would not in the least disparage the results achieved, but rather humbly and gratefully exult in them as a triumphant answer to the cavils of unbelief, a stimulus to enlarged undertakings, and much more, as God's seal of approval to the motives that have inspired them; still, if we mistake not, there is extensively felt to be, in the practical working of these organizations, a saddening deficiency of spiritual power. There is profound wisdom of the head, there is unwearied toil of the hands, there is much and earnest prayer, and true Christ-like self-sacrifice; but notwithstanding all, the good cause flags. The Lord's treasuries are ever low, and sometimes even empty,

under the most economical administrations. The whitened harvests perish for want of laborers. To maintain even a tolerable degree of efficiency, appeal on appeal is needed to call out supplies from the churches. And not seldom, the apprehensions of a dishonorable debt resting upon our great benevolent institutions can only avail to float them off the rocks that threaten to wreck them.

Now if we ask, what is needed to give the right impulse to our Christian enterprises? the universal answer is but one: the churches need to be "endued with power from on high." Their piety is too fitful, too superficial, too conservative, too self-indulgent. It wants steadiness and depth and strength and self-sacrifice. By performing their home-work so inefficiently, they not only evince a want of that power which is necessary to the highest success of extra-parochial missions, but they fail to put themselves in training for the most successful prosecution of these missions. All the organizational machinery interposed between them and the objects of their benevolence creates no power. And the reactive influences from which so much has been expected, is to a great degree canceled in its benefits by our inelastic, mechanical methods.

How imperative, then, are the demands for a more thorough Christianization at home! If there is a stand-still here, there must of necessity be a stand-still in the work abroad. If there is retrogradation here, the same will be true of all the great enterprises that look directly towards a nation's or a world's evangelization. The ability of the churches to grow, and occupy their respective parishes for Christ, holding the ground firmly as they spread themselves, decides their ability to gain possession of the world. Thus prospering in the spirit and by the power of Christ in them, they will send

forth laborers of truly apostolic character, and as many as are needed; laborers born of missionary zeal, and trained from spiritual infancy to missionary toil. They will furnish the means also, without stint. And best of all, there will be a powerful and steady impulse of effectual prayer and saintly devotedness behind all instrumentalities, which will make their plans and movements like the resistless onward march of mighty hosts that know no weariness and no defeat.

The interior work and the exterior work are not in conflict. They are one at the roots. But the exterior finds its power and resources, under Christ, within. How urgent, then, are the motives, from this consideration, to seek the prosperity and growth of our churches. By as much as we estimate the value of the successive worlds of souls that are passing into eternity, by as much as the honor of the name and truth of Jesus on earth is dear to us, by as much as we sympathize with the mighty travail which he endured for us and for a race of sinners, by so much as we are constrained to yield to the claims which this cause has upon our warmest and most untiring devotion.

The subject is by no means exhausted. But if the position that Parochial Christianization is the first great duty of our churches, is sustained, (1.) by the argument drawn from the nearness of relation in which the church stands to the parish; (2.) by the example of the apostles and their fellow-laborers in the early church; by the considerations, (3.) that growth in a church is necessary as the symptom of a healthful life; and (4.) as the preservative of such a life; (5.) by the necessary connection which this work has with the claims of Christianity to be a system adequate to the conversion of the world; and also, (6.) with the

successful prosecution of the general cause of missions; then the position is fully established. And if this be so, is it bringing up a false report against very many of our ministers and churches to say, either that the duty has not been fully accepted by them, or, if accepted, that there have been too few earnest and persistent efforts to discharge it? But there is no call for mutual criminations. The slowness of the heart to perceive, and the slackness of the hand to execute, have been well-nigh universal. The call *now* is, to repentance, to faith, to prayer,—to a wise and thoughtful study of the Word and Providence of God,—to prompt and self-denying toil. Our encouragement is abundant. The promise reads: "My grace is sufficient for thee; for my strength is made perfect in weakness."<sup>1</sup>

<sup>1</sup> In Massachusetts and Connecticut, the work of Parochial or Home Evangelization has been made the subject of organized effort. In the former state, the GENERAL CONFERENCE has a Standing Committee, consisting of the Secretaries (Recording and Statistical), "the Secretary of Home Evangelization," five others by appointment, the chairmen of committees on the subject in each local conference, and one other in each conference, chosen by itself. This committee is now organized by the appointment of a chairman, Hon. William B. Washburne, of Greenfield, a Secretary, a treasurer, and an "Advisory Committee" of ten persons. Rev. Daniel P. Noyes, late a Secretary of the A. H. M. Society, is "Secretary of Home Evangelization," and is in part supported by the Massachusetts Home Missionary Society. His main work is, by personal visits to Conferences at their sessions, aid to churches, by gathering and diffusing information, and by various ways creating and systematizing public interest, to endeavor to secure efficient labor in Home Evangelization on the part of the churches. In addition to the sterling argument of the above article, every Christian would do well to read Mr. Noyes' report of his practical work, to be found in the Minutes of the General Conference for 1865.



## OUR DECLARATION OF FAITH AND THE CONFESSION.

BY REV. EDWARD A. LAWRENCE, D. D., LATE PROFESSOR IN THE THEOLOGICAL INSTITUTE OF CONNECTICUT.

THE idea of the late National Council originated among the Churches of the West, for the purpose of a great evangelic work in the South and West. Church polity did not enter very distinctly into the plan, and our doctrines not at all. Even at the opening of the Council some of the projectors doubted the expediency of mooted the question others felt opposed to it.

To the Convention of Delegates, however, the importance of re-examining our fundamental doctrine, as well as our polity, in order to success in our evangelic work, was very plain. Our moral force was seen to lie, under God, in our *doctrines*. The practical bearing of this force on the work to be entered upon, is through our polity. Discrepancies of view, or even vague notions in respect to either of these, would preclude that vital unity of the body which is essential to the highest success; and instead of harmony and strength, generate feebleness and confusion. Hence committees were appointed by the Convention to report on these, together with other topics, matter for the consideration of the Council.

The first draught of the Declaration of Faith consisted of a complimentary reference to, as "an honorable mention" of, the old confessions as historical documents of great value, and a brief formula of fundamental doctrines. As the subject opened before the committee, they were led to connect the honorable mention of the ancient symbols with re-affirmation, or a declaration of adherence to them, as "embodying, for substance of doctrine, the constant faith of the churches," and "as well and fully grounded upon the holy

Scriptures." This left the doctrinal basis of the denomination just where it had been, almost from the beginning of our history, in these "ancient and honorable" confessions; and constituted the first and the main part of the Declaration of Faith.

Here the work of the committee might properly have closed. But in defining the doctrinal status of the denomination, something was due to it, as a branch of the one Apostolic and Catholic Church, in its relations to other denominations. There are principles of inter-denominational law and fellowship, in the faith and work of the gospel, which required to be considered, as well as the unity and vigor of our own communion. And there was felt to be a special call for something of this kind, in the growing desire among men in all branches of the Protestant Church, for a more *manifest* union of believers — for some visible and some *extended* right hand which should say to the world more distinctly, "*We are one.*" To offer this hand, on some platform sufficiently broad and strong for all who hold Christ as the Living Head, seemed peculiarly appropriate for the Congregational Churches at this their great National Convention, being more simple in their organization than most of the other branches, and nearer the New Testament usages.

For the second part of the report, therefore, there was prepared a declaration of certain general truths as a ground of this more extended fellowship, and as a "testimony in common with all Christian believers" against "popular and destructive forms of unbelief which assail the foundations of all

religion, both natural and revealed." These two parts covered the whole ground—our denominational unity and our catholicity.

This plan defined itself so clearly, and impressed itself so strongly on the committee, that they could but gratefully recognize the divine guidance in it, and had no doubt that the Council would adopt it. And it was the failure on the part of some to distinguish these two parts, and to perceive the object of each, when the report was read, that occasioned the impression that it was vague and latitudinarian.

After the report was submitted, it went into the hands of a large committee of the Council. There it was bisected and dissected, decomposed and recomposed, filled out, rounded off, and, with somewhat more of the breath of life, brought back. But the two vital points came with it, more sharply defined and fully defended.

All agreed that the system of doctrine contained in the confession was Calvinistic, but some did not wish to employ the term in designating it. The history of the epithet, in this connection, is worthy of a passing notice. It found its way into the first draught of the preliminary committee's report, but was ruled out after a little consideration. Its next appearance was in the historical preface of the report, submitted at a second meeting, where it was allowed to remain. In the dissection of the report, by the committee of the Council, this preface, with other parts, was cut off, and the term went with the *dissecta membra*. This was its second ejection. But it was picked up and brought back, in a brief characterization of the system of truths, "which is commonly known among us as Calvinism." The motion in the Council to strike it out was discussed and lost. Its hold on the document was now positive, and fixed by vote of the body, and seemed likely to

be lasting. But in the revolutionary movement hurriedly started on the way to Plymouth, and carried out among the tombs of the fathers, in such a tumult, almost tempest of ecclesiastical passion, it is a marvel if the bones of the ancient dead were not disquieted in their graves,—that the spirits of our godly sires did not rise and rebuke their irreverent sons. In the midst of such serio-comic transactions, "Calvinism" took its third and its final departure from "The Declaration of Faith." It was not a trick, as some thought, but a fine idea, carried out without time for due preparation.

The vote of adherence to the faith of the fathers makes it important to know what that faith is, and where it is to be found. It is "embodied," says the Declaration, "in the confessions which the synods of 1648 and 1680 set forth or reaffirmed." How many, or rather how few, of the five hundred delegates to the Council know exactly what the Savoy Confession is, where it came from, where it can be found, or what the difference is between it and the Westminster Confession? We have been asked substantially these very questions, by an excellent minister, and a Doctor of Divinity. This may not be so much the fault of the men as of the times, which have let these old symbols so fall out of use that they had gone almost out of the memory of some men. This action of the Council will rake them from the ashes of the past and replace them on the shelves of our honored and increasing theological literature.

In strictness of speech, neither of these confessions was "set forth" by either of the synods referred to. The synod of 1648 simply gave their assent to, or reaffirmed, the doctrinal part of the Westminster confession. "This synod, having perused and considered (with much gladness of heart and thankfulness to God) the confession of

faith published by the late reverend Assembly in England, do judge it to be very holy, orthodox, and judicious in all matters of faith, and do therefore freely and fully consent thereunto, for the substance thereof. Only, in those things which have respect to church government and discipline, we do refer ourselves to the platform of discipline agreed upon by this present assembly, and we do therefore think it meet that this confession of faith should be commended to the churches of Christ among us, and to the learned court, as worthy of their due consideration and acceptance."<sup>1</sup>

This confession—the joint production of the Westminster Assembly of Presbyterians and Congregationalists—is a strictly Presbyterian symbol. It is the accredited standard of theology and ecclesiastical law in both of the great branches of the Presbyterian Church in the United States. The Congregationalists in the Assembly were able debaters and strong men; but they were largely outnumbered by the Presbyterians, who were also some of them very strong men. They agreed on a statement of doctrine, to which all subscribed, but to the polity of the body the Congregationalists gave no assent; neither did the Parliament of England, nor the people.

During the Commonwealth, the Congregational churches increased rapidly in number and importance. A little before the Protector's death, they petitioned him for liberty to call a synod, in order to prepare and set forth a Congregational Confession of Faith. Some of the court opposed it. But Cromwell said it should be granted; "they must be satisfied," and gave consent. On the 12th of October, 1658, the elders and messengers from a hundred and twenty churches assembled at the Savoy, the old ecclesiastical head-quarters, in the city of London,—the former assembly

being held at the chapel of Henry VII., within the corporate limits of the city of Westminster. They opened the synod with a day of fasting and prayer. After debating awhile whether they should adopt the doctrinal articles of the Westminster Assembly, or draw up a new declaration, they decided to do neither exactly, but to modify and amend the former, keeping as near to the methods and spirit of it as possible. The committee appointed to the work were Drs. Goodwin and Owen, and Messrs. Nye, Bridge, Caryl, and Greenhill. The assembly were in session eleven working, and two or three worshipping days. Their object was harmoniously and happily accomplished, and set forth as "A Declaration of Faith and Order, avowed and practiced in the Congregational Churches in England."

Here now a Congregational Confession, the first general one since the Apostle's creed, gradually sprang up in the days of primitive Congregationalism. And, one has only to examine it attentively, to see that it is in the true apostolic succession of creeds, by a living chain from that early one, down through the Nicene, Chalcedo-Athanasian and the great Protestant utterances. It is in substantial agreement with the Thirty-nine Articles, the admirable doctrinal standard of the Church of England; and in nearly circumstantial accord with that of the Presbyterians.

Some doubted, as we have said, the wisdom of any action upon this subject by the Council. Our Congregational fathers at the Savoy placed their declaration on the ground of a primary *duty*. "The confession of the faith that is in us," say they, "when justly called for, is so indispensable a due all owe to the glory of the sovereign God, that it is ranked among the duties of the first commandment."<sup>2</sup>

<sup>1</sup> Mather's *Magnalia*, Vol. ii. p. 155.

<sup>2</sup> Hanbury's *Memorials*, Vol. iii. p. 417.

And for want of such a confession, they say, "the generality of churches have been, in a manner, like so many ships, though holding forth the same general colors, launched singly, and sailing *apart* and *alone* in the vast ocean of these tumultuous times, and have been exposed to every wind of doctrine, under no other conduct than the Word and Spirit."<sup>1</sup>

By way of explaining their divergencies from the Westminster Confession, "A few things," they say, "we have added for obviating some erroneous opinions that have been more broadly and boldly here of late maintained by the asserters, than in former times; and have made other additions and alterations in method here and there, and some clearer explanations as we found occasion."<sup>2</sup> They substitute for the list of books of the Bible, given in the Westminster, simply the number, "sixty-six." In the sixth chapter, on the Fall of Man, they introduce the covenant of works and of life, which is not in the Westminster; and where the Westminster says, "*they fell*," the Savoy has it, "*they, and we in them, fell*." It omits the fourth section of the twentieth chapter, on disturbers of the peace of the church; the latter part of the twenty-fourth, on Marriage and Divorce; the thirtieth, on Church Censures, and the thirty-first, on Synods and Councils. They added an entire chapter on the Gospel, following that on the Law, but which was made up of principles scattered through the Confession. Some doctrines are shaded differently. The Westminster fathers say, "They"—our first parents—"being the root of all mankind;" the Savoy are more full,—"They being the root, and, by God's appointment, standing in the room and stead of all mankind." The former say, "The same death in sin and corrupted na-

ture are conveyed,"—the latter, "the guilt of the first sin was imputed, and the corrupted nature conveyed to all their posterity." The chapters on the church are not in entire agreement. The Westminster defines the visible church as "consisting of all those throughout the world that profess the true religion, together with their children." The children of believers are not included in the Savoy definition, though they are to be baptized. In the former, "the ministry, oracles, and ordinances of God" are given to the catholic church as an identical organism, with no restrictions to the *churches*, in respect to government. By the latter the church can not be "intrusted with the administration of any ordinances, or have any officers to rule or govern in or over the *whole* body." The one cuts up the old root of the Papacy, Prelacy, and all hierarchies. The other leaves it to shoot up in Presbyteries, Synods, and the government of a General Assembly.

These are the chief *differences* in the doctrinal positions of these two symbols.

The Congregational Churches of England had now their Confession and the Presbyterians had theirs. But the churches of New England were in the use of the Presbyterian, and not the Congregational, as their standard. Thus they stood for thirty years. At the Synod of 1662, nothing was proposed relating to a Declaration of Faith, and little was done, except to plant the seeds of the disastrous half-way covenant. Eighteen years later, when the Synod of 1679 came to its second session in May, 1680, a Confession was the chief business. Here the same questions met the Provincial Synod and the National Council. Two Confessions were before them,—one Presbyterian, the other Congregational. Should they make a new one? And if so, should it be a long or a short

<sup>1</sup> Han. Mem. Vol. iii. p. 523.

<sup>2</sup> Do. p. 527.

one?—according to the recent speculations in philosophy, or without any specific philosophy? Or if they should adopt one of the old symbols, which? or, should they reaffirm them both? The Fathers of 1648 had declared the Westminster Confession “very holy, orthodox, and judicious.” But those of 1680 took up the Savoy Declaration, and examined it very carefully. It was twice publicly read in the synod. Some slight changes were made, such as restoring the list of the books of the Bible, and including the children of believers in the definition of the church. Then it was adopted by the synod, the General Court of Massachusetts, and the churches of the New England colonies generally. Thus the Congregational churches of England and of New England not only held the same faith, but also the same “Declaration of Faith.”

In 1708, the churches of Connecticut wished for a little more definite organization than the Cambridge platform gave them. It provided for no association of ministers, and for only occasional councils. The elders and messengers met at Saybrook, then the seat of Yale College. They examine this same symbol of doctrine, append copious Scripture references, and, without omitting, adding, or altering a word, re-adopt it, and it becomes, by the action of the legislature and the churches, a part of what is known as the Saybrook Platform. Thus the Presbyterian symbol was dropped by the Congregational churches in the mother country, and by the daughter-colonies, not from any disagreement in substantial doctrines, but with a view to something more homogeneous with their polity, and a more perfect organic action.

The Savoy fathers made no catechism, because that of the Westminster Assembly was so good that it was generally used by the Congregational-

ists in both countries and still is, as by the Presbyterians. It was in all their families, and in nearly all their schools. It became a text-book in both the colleges, and was recited memoriter in Greek by the freshmen at Harvard, and in Latin by all the students at Yale. The ministers made it the order of their expository and systematic teaching, and President Willard based upon it a whole body of divinity, of some two hundred lectures or more. But, after 1680, the Congregational Confession of the Savoy Synod was the accredited and the only legal standard of doctrine among the Congregational churches in New England. When, in 1722, Mr. Cutler, the second rector in Yale College, fell away to Episcopacy, the corporation voted, that he could be excused from further service in the college; and when a tutor followed the bad example, they voted that he also be excused. They then passed a resolve that all who should be elected to the office of rector or tutor should declare their assent to this confession.

Later, in 1751, the Fellows “explicitly resolve,” That the Assembly’s Catechism and the Confession of Faith adopted at Saybrook, “contain a true and just summary of the most important doctrines of the Christian religion, and that the true sense of sacred Scripture is justly collected and summed up in these compends.”<sup>1</sup> Four years after this, 1755, the General Association of Connecticut, in view of various errors “prevailing in the land,” say: “We freely declare our adherence to the doctrines contained in our Confession of Faith, and we would recommend it to particular associations strictly to adhere to the doctrines of our Confession of Faith.”<sup>2</sup> In 1810, the General Association in the

<sup>1</sup> Trumbull’s Hist. of Conn. p. 14.

<sup>2</sup> Do. p. 13.

same State renewed its approval to the same effect.

The recognition of the Confession in Massachusetts, for the last century, has not been quite so explicit or so general.

The Hollis Professorship of Divinity in Harvard College, founded in 1721, was established on the idea of "sound and orthodox principles in divinity," which unquestionably referred to this Confession as the standard of orthodoxy at that time among the churches and in the college. Of this, no one who examines the facts, impartially, can have a reasonable doubt. The Henchman legacy, left in 1747, and in a kindred spirit, expressly to aid in the further endowment of this same professorship, was on condition that "the professor in that office shall profess and teach the principles of the Christian religion, according to the well-known Confession of Faith drawn up by the synod of the churches." The General Association of Massachusetts, in 1803, was based on the doctrine of this symbol, summarily expressed in the Catechism. This Catechism, with the concurrent creed, was laid, in 1808, as the theological foundation of the Seminary at Andover, an institution raised up by God to confront Unitarianism, and repair the injury sustained by the loss of Harvard College. And, finally, the sharp contests called the Unitarian Controversy, in which Unitarianism, as a *progressive* sect, received its mortal wound, were joined in by Evarts, Worcester, Stuart, and Woods, for the defense of the doctrines of this Confession.

Such, for nearly two hundred years, has been the continuity and historic unity of our churches in respect to their symbol of doctrine. So fully has it entered into our theologic life and Christian culture. It has been a formative power, not only in the churches, but it has molded, especially in New

England, our character as a people. It has given tone to our civilization, form and moral force to our government, and a *nerve* to the heart that knows no relaxation in danger.

It was the product of the golden period in English literature and learning, where the Reformation was bearing its ripe fruit. England's best minds had been first made stronger and clearer by their struggle with Romanism. Next came the Puritan movement, and stirred her best blood and warmed it by the fire of love to truth and freedom, and made it purer and better by resistance to a state that could not live without a king, and a church that would die without a bishop. In the Westminster and Savoy Assemblies were collected the brightest lights of that illustrious period, and which will remain bright in the illuminations of any age. The English language, too, had been brought well-nigh to its perfection, by the masters that had worked *in* and *upon* it. King James' translation of the Scriptures taxed its capabilities, and unfolded its fitnesses as a vehicle of theologic thought for solid thinkers, and also for the less thoughtful common people. This version, for a quarter of a century, had been quickening, and molding and infusing itself into the national mind and heart, until it became, in some sense, a part of both. "Its felicities," says the Dublin Review (Roman Catholic), "often seem to be almost *things*, rather than words. In the length and breadth of the land, there is not a Protestant, with one spark of righteousness about him, whose spiritual biography is not in his Saxon Bible."

Thus, when those Puritan fathers came to the work of framing a Declaration of Faith, they found a living language, and a terminology already in use, for the conveyance of Christian doctrine and thought, to the highest and the lowest of the people. Let any



one examine, and he will soon see how much our Confession is indebted, for its purity, precision, and strength, to our Saxon Bible.

Now, in view of this "logic of events," what could the preliminary committee on a Declaration of Faith have done, except the thing which they did do? Could they cut this golden chain of Providence, which has been so long gathering up our future, and linking it so divinely in historic unity with our past, by attempting to make a new Confession, and a new starting-point to our doctrinal history? No. What God hath thus joined together, let not man put asunder. We think the preliminary committee were wise in not preparing any such divorce. And we do not sympathize in the "regret" expressed by the committee of the Council, "that time and circumstances would not allow them to prepare a condensed statement of the doctrines held by our denomination." We reckon it one of the auspicious providential rulings, of which there were many in connection with the Council, that "time" did not allow an attempt to reconstruct our doctrinal basis, when the "circumstances" above referred to, and others which may appear in the sequel, make so strongly against it. How delicate and difficult the task of harmonizing the churches on the new issues that would arise! How evident the risks, and how small, at best, the gain! The old doctrine might, it is true, have been formulated in a more recent terminology, but this would not have *improved* the doctrine. It does not make old wine any better to pour it out of old bottles into new ones, and there is some danger of loss from the drippings.

Or, the recent speculations might have been applied to the old doctrines. But this would be still worse, — putting "new wine into old bottles; the bottles break, and the wine runneth out." It is a very difficult thing to make a good

Declaration of Faith, as it was to make a good Declaration of our Independence, or a good Constitution of our civil government. These are *growths*, not less than fabrics, — the development, by Providence and the Spirit of God, of fundamental Christian doctrine, and political principles, in the conscious needs and experiences of the church and the state. To amend them is not easy, for "amend means to improve." Yet, when they contain radical error, it should be done. But, as in our Declaration of Independence, we claim — against all monarchists, anarchists, and secessionists — that the principles of good government are well stated; so we insist, in the face of all the modern heretics and illuminati, that the Confession, to which the Council declared its adherence, historically and fairly interpreted, is not only "well and fully grounded upon the holy Scriptures," but it is, in the main, a judicious, felicitous, and admirable setting forth of Christian doctrine, with reference to the harmony and evangelic work of a great Christian denomination. It is this feature or quality of our Confession that we wish more particularly to lay open in the sequel.

It is one of the felicities of these fathers that they shaped their work so little by their speculations; that they kept it so free from the minute philosophies, metaphysical distinctions, and sharp definitions. Here lies, in part, the secret of the singular harmony of the men who made the Declaration, and of those who have since, in successive generations, adopted it. Some have objected to the philosophy. But philosophy has very little to do in or with it. It is almost literally a Declaration of great *facts*, and of *faith*. It contains very few theories, next to no reasonings, and, what little philosophy there is in it, is inductive, broad, and Baconian. It is the breadth of *fact* and depth of *faith*, which have made it

a strong standing-place for the worshipers and for the workers in the denomination; for the conservatives, who retain only what is good, and the radicals, who lay the axe only at the root of what is evil. These qualities make it just what the denomination needs; not merely to connect its present and future with the past, but, as a moral harmonizer, a theologic regulator or *balance-wheel* in the evangelic machinery which it is putting in more extended and vigorous operation.

Let us test the document, with this feature in view, by an analysis of some of its doctrines.

1. *Its doctrine respecting the Scriptures.*

It announces no *theory* of inspiration, either as verbal, or covering only the content of thoughts, mechanical or dynamic. It states, in simple and intelligible language, that "the holy Scriptures are immediately inspired by God;" that they "are the Word of God," "the infallible truth," and are "a rule of faith and life;" that "their authority dependeth wholly upon God, the Author thereof," and by them "all controversies of religion are to be determined," and that "the infallible rule of interpreting Scripture is the Scripture itself."<sup>1</sup> This is the sum of what our creed teaches respecting the Scriptures. How simple and free from human schisms! It cuts off, it is true, all ideas of a partial theopneustia — of errors in history and contradictions with science. It shuts out all appeal from the true meaning of the divine word to human reason, or to man's instincts or intuitions. The Bible *is* — not contains — but *is*, an infallible revelation from God to man. And it needs no pope or junto of cardinals, or of (Swedenborgian) seers set over it, with *jure divino* "locks" and "keys" of interpretation; for it is its own interpreter, to

the humblest as well as the highest, if he be but a diligent and prayerful student of it.

2. *The doctrine of God.*

It states the reality of his being against the Atheists, his unity against the Polytheists, and his personality against the Pantheists. It defines the idea of him as "Father, Son and Holy Spirit," against the Deists and Unitarians. The doctrine of God, as a "substance," involves no other theory or philosophy than is found in simply denying him to be an abstraction, activity, or divine order. And, that the distinctions of Father, Son, and Holy Spirit, in the "one substance," are "three persons," is not a matter of speculation, but of revelation. The same is true respecting the Son as "eternally begotten of the Father."<sup>2</sup> The philosophies say, some, that there was a time when God had no Son, and that afterward he was able to say, "Unto us a child is born;" some, that the Son is a *derivative* of the divine essence, — a literal descendant from the father, as Isaac was from Abraham; some, that he is only a dramatic, filial *form* of the Father, and that, when the Son-form appears on the stage, the Father-form retires, — the one person acting different parts in the same mono-dramatic exhibition. Our Confession is happily free from all such philosophizing.

3. *Divine Sovereignty and human freedom.*

These are often treated as incompatible doctrines. But they are both distinctly and strongly stated in the Confession, because they are both true; and because they are true, there is no possibility of conflict. They are two great *facts*. Each is regarded by the framers of the Confession as the complement of the other. "God, from all eternity, did, by the most wise

<sup>1</sup> Chap. i.

<sup>2</sup> Chap. ii.

and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass." This will is not arbitrary and tyrannical,—is not a physical force, oppressive, and impelling men to evil or good; but "a wise and holy counsel," a moral power, the co-efficient of infinite justice and love, in their bearing upon free and accountable beings; "yet, so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established."<sup>1</sup> The two wills are not co-ordinate, as Doctor Bushnell thinks, for one is infinite and sovereign, and the other finite and subordinate. God is as complete a sovereign in the realm of free minds as in that of unfree matter; and the subject's will acts as much from choice as if God "ordained" nothing. For he has especially ordained and "endued the will of man with that natural liberty that is neither forced, nor, by any absolute necessity of nature, determined to good or evil."<sup>2</sup> This "natural liberty, so far from being endangered by divine sovereignty, or in conflict with it, is specifically decreed and protected by that sovereignty; nay, more, *created* by it. It is the very nature of mind, whether human or divine, to be free to act as it chooses, and choose as it pleases. In this sense the finite and dependent will is as free as the infinite and independent; as free in the most perfect subjection, as in the wildest rebellion. Man is as real a *person* as God is,—the one is the "*image*" of the other, and, normally in entire agreement with it. It was sin that disturbed the harmony, and introduced the conflict, not between foreordination and freedom, but between the free rebellious subject and the righteous sovereign.

#### 4. *The doctrine of Sin.*

On this fundamental point the Confession, following its own law, confines itself mainly to facts, and is free from metaphysics and minute definitions. These definitions say, "Sin consists in sinning,"—that "it is the violation of known law,"—is "a free choice of some other object rather than God as the chief good,"—"a disordered state of our involuntary sensibilities." This is all true. But the graphic statements of the Confession go deeper and spread wider. By these, sin is "a *corruption* of nature,"—"both itself and all the motions thereof are truly and properly sin." Notice, it is not said, nature is sin, or that "sin is a *nature*," but "a *corruption* of nature," and that this "*corruption* and all its motions are *sin*." This strikes to the bottom, and occupies the whole ground. It includes all the facts, all the truth of the minor definitions: "Every sin, both original and actual, being a transgression of the righteous law of God and contrary thereto." No attempt is made to find a philosophy of sin, or a reason for its permission. Three simple facts are stated: first, Adam and Eve, the great progenitors of the race, were "seduced by the temptation of Satan." Second, "they did wilfully transgress the law of their creation," and thus brought in sin as "a corruption of nature." Third, this corrupted nature "is conveyed to all their posterity, descending from them by ordinary generation."<sup>3</sup> Every child of Adam, it is claimed, as a matter of fact, is born in the moral state into which Adam fell; and the doctrine of original sin, native depravity, or hereditary sinfulness is only the didactic form of this fundamental fact.

The psychological basis of this fact is the natural, organic unity of the human race. The first parents and the

<sup>1</sup> Chap. iii.

<sup>2</sup> Chap. ix.

<sup>3</sup> Chap. vi.

children together constitute the one family of man. God commenced the family by *creating* these first parents. He continues and increases it, by a law of "ordinary generation," from them. It had no part in its origin. God was the sole actor there. But it has in its continuance and increase. This unity of the human race is no more an identity, or a confusion of persons, than is the unity of families, tribes, or nationalities. Yet, each individual, as possessing the common nature, shares in all its generic, physical, mental, and moral qualities.

5. *The doctrine of moral inability.*

Many have objected to the Confession that, in the treatment of this subject, it comes in collision with its own doctrine of man's "natural liberty." But there is no collision, and can be none, for each of the doctrines is the form of a fact, and facts are never contradictory. Man is free, and yet he is fallen. By his fall he "hath wholly lost all ability of will to any spiritual good accompanying salvation." This expresses the *depth* of the fall as the doctrine of native depravity does its *breadth*. "He is not able, by his own strength, to convert himself, or to prepare himself thereto."<sup>1</sup> These two passages comprise the full statement of the doctrine. They make the fall very great it is true, and the loss appalling. But the statement is sustained by the drift of secular as well as sacred history. It is in perfect harmony with man's dependence, and constitutes his need of regeneration by the Holy Spirit. And it is in equal consistency with man's freedom. What is this inability? Does it consist in a loss of the natural appetites, or of the sensibility to pleasure and pain, or of the power of choice? No, it is simply, that men "are *altogether averse* from that good, and are dead in sin,"

—they are "utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil." Instead of the loss, or weakening even, of "the natural liberty and power of acting upon choice," with which "God hath endowed the will of man,"—this inability is a most intensely active and evil use of them. Men are not "forced" to evil except by their own dominating *love* of evil. They have no ability of will to spiritual good, because they have no *love* of such good. They are "disabled," because they are indisposed, and they are entirely disabled because they are "utterly indisposed,—are chronically and fixedly, but most *freely* opposite to all good, and inclined to all evil." "Total disinclination to obey God," says Hopkins, "is total moral inability to obey him."

The wisdom of the framers of the creed, on this point, appears in the maintenance of man's strict accountability, as a complete moral agent, and of his absolute dependence on God as a sinful moral agent. Still in "rightly dividing the Word of truth" here, is a matter of proportions. The emphatic assertion of *each*, and of *both*, as anthropological complements, is indispensable to the proper bearing of either. But to exclude or unduly emphasize either, divides a house against itself,—introduces discord where God has ordained unity and strength.

6. *The imputation of the guilt of Adam's sin.*

This is one of the most perplexing doctrines in the Confession, and one oftenest misunderstood and misrepresented. Some of the recent philosophies say, "The doctrine of imputation is an awful absurdity." It is "a phantom." "I never fell with Adam." "I was not *in* him, or *near* him, when he fell; and I never saw him. I was not anywhere, or anything, then. How could I *act* in him when I did not *exist* in him—when I had no existence or

<sup>1</sup> Chap. ix.

being at all, except in the divine decree? How could his sin be *mine*, unless I committed it? And if I committed it, so that it is, in any proper sense, mine, how can it be *his*?" Such are some of the queries and *ex-cathedra* decisions upon this subject. But where is this confusion of personal actions and actors found? In the Confession? Not a shadow of it.

That declares that our first parents, "being the root, and, by God's appointment, standing in the room and stead of all mankind, the guilt of this sin was imputed, and the corrupted nature conveyed, to all their posterity."<sup>1</sup> Here is, first, a question of interpretation, and then a question of orthodoxy.

As to the interpretation, it is not said or implied that Adam was identical with any of his descendants, or that any act of his is the same as any one of theirs. Nor is it said that his *sin* is imputed to them, but only the "guilt" of it. By his being "the root" of all mankind, the Confession simply affirms the natural *unity* of the race against the doctrine of a plurality of races; that, in respect to the human family, Eve "was the mother of all living." "Standing in the room and stead of all mankind," indicates a moral unity, — a representative or *federal* organism. The former unity may be called *creational*, along the line of which, "by ordinary generation," the race is continued and the corrupted nature conveyed. This *ethical* unity is *constitutional*, or "by God's appointment," through what is sometimes called a covenant and sometimes a constitution, according to which "the guilt" of Adam's first sin "was imputed" to his posterity. But what is "the guilt of this sin imputed?" or of imputed sin? Is it a real, *sinful* guilt; or merely a denominational and sinless liability to evil, on account of Adam's sin?

The answer to this question is found in the covenant-relation between him and his posterity, indicated by the phrase, "Standing in the room and stead of." This is a representative relation, — a federal bond by which the represented experience good or evil, according as the representative acts well or ill. They are responsible for his acts, in this sense, that they are liable to the evil consequences of them that came upon him. Any legal corporation presents a partial illustration of the principle. The stockholders are represented by the president. In law, he is their "federal head." He is "in the room and stead of" all the stockholders, according to the act of incorporation and to the full extent of their investments, just as Adam was, by God's appointment, in the room of all mankind to the full extent of their invested interests. If the president is incompetent, or proves dishonest, the whole company suffers to the full amount of his defalcation. But, if he is successful, they share equally with him in the benefits of his fidelity and good fortune. This is commercial federal headship, financial imputation. It bears heavily, sometimes, upon the represented, when poor men lose their all, and rich ones are made poor, by the frauds of their agents. But no one complains of the federal principle by which this loss comes. Civil government is a political federal headship, where the fate of the people is involved in the character and conduct of the rulers. The guilt of their sins is imputed — is reckoned to the people, providentially, when they suffer the evil consequences of them. This principle is inherent in all governments and all representative institutions.

But stockholders, it is claimed, are not blameworthy for the misdemeanors of their agents, nor subjects for the sins of their rulers. No more are the descendants of Adam guilty by

<sup>1</sup> Chap. vi.

imputation, in the primary sense of the term, of Adam's first sin, or of any of his sins. The guilt of his sin is reckoned to them solely, in that it affects them and their nature as it did him and his nature. He fell by it, and in it, and they, by God's appointment, came into being fallen, as a consequence of it. It brought him into a "corruption of nature,"—a sinful *status*. It brings them into the same. The corruption in him and in them, both "itself and all the motions thereof, are truly and properly sin." But, that they are born in this sinful state is not "properly sin;"—yet *being born thus* is the imputed guilt of Adam's sin,—the whole sad disaster coming upon them on account of it, as upon him.

Imputed guilt is not, then, in the sense of the Confession, "properly sin," or blameworthiness, but a divinely appointed liability to, an actual suffering of evil, as the consequence of another's sin. It is not *punishable*, in the strict meaning of the term. It requires neither pardon nor purification. This conclusion is clear, we think, from a fair interpretation of the language of the Confession.

But history casts some light on the subject which makes it still more evident that this conclusion is correct. Dr. Owen, who was the leading mind among the Savoy fathers, and one of the committee that prepared the Confession, may be taken as a fair expositor of it on this subject. "Sin imputed by itself alone," he says, "without inherent guilt, was never punished in any but Christ." "Punishment is not due for solely imputed sin." "There is no need of cleansing from any imputed sin; it lies upon us only in the external denomination." "If God should impute the sin of Adam unto us, and thereon pronounce us obnoxious to the curse deserved by that sin, we having a pure, sinless nature, it could not be

reconciled with his rule of justice to men." "When divines affirm that by Adam's sin we are guilty of damnation, they do not mean that we are *actually damned for this particular sin*; but by his sin we have contracted, by God's ordination, that sinfulness of nature which deserveth the curse of God." "The sin of Adam is the sin of us all," he says. But how? Not that "his fault is *communicated* unto us, but something of the same nature is derived unto us."<sup>1</sup> Here are the two points of the Confession, clearly distinguished and defined: the "corrupted nature conveyed," which is inherent guilt and sinful, and the guilt of sin imputed which is only in "the external denomination," and is sinless.

John Calvin, though in the preceding century, lends us indirect aid in this interpretation of our Confession. All these fathers were Calvinists,—the Westminster and the Savoy. They shaped their confessions according to the German type, as distinguished from the Arminian and later Lutheran. The agreement of Calvin with this interpretation of the Confession, on this subject, confirms the correctness of the view:

"When it is said that the sin of Adam renders us obnoxious to the divine judgment, it is not to be understood as if we, though innocent, were undeservedly loaded with the guilt of his sin, but because we are all subject to a curse in consequence of his transgression; he is therefore said to have involved us in guilt."<sup>2</sup> In the Commentary on Rom. v. 17, "For, if by one man's offense, death reigned by one," he says, "Prior est, quod peccato Adæ non per solam imputationem damnatur, ac si alieni peccati exigeretur a nobis pœna; sed ideo pœnam ejus sustinemus, quia et culpæ sumus

<sup>1</sup> Display of Arminianism, Works, Vol. xvi. p. 75-80.

<sup>2</sup> Institutes, B. ii., sec. 8.



rei quatenus scilicet natura nostra in ipso vitiata iniquitatis reatu obstringetur apud Deum." On the fifteenth verse of the same chapter, "For if through the offence of one, etc.," he says, "Peccatum nostrum voco, quod nobis ingenitum est, et cum quo nascimur."

The leading divines of New England are in equal harmony, on this article of the Confession, with Calvin and Owen. Professor Wigglesworth says, "When it is said, that in Adam all have sinned, it must be understood of him as he was the common head and representative of all the sons of men; else it might as well have been said, in our immediate parents we all sinned." "This plainly shows that Adam was a person that represented his whole race, and consequently what he did is reckoned as done by them." "For what a public deputy or representative doth, he doth not for himself only, but for others."<sup>1</sup>

President Willard writes, "Though they," or the descendants of Adam, have not committed sin in their own persons, yet because their persons were legally in him, as the person of the debtor is in the surety, or the person of the prince in the ambassador, hence it is all put upon their account as legally as it is upon Adam's.<sup>2</sup> The elder Edwards held to this federal headship, as well as to the natural "root" and branch doctrine. Adam was the representative of the whole human family and a "public person." In this sense his posterity were "one with him." It was not a personal, but a covenant, "constituted oneness," according to which his first sin affected them to a certain extent, as it did him.<sup>3</sup>

Hopkins is very explicit, both in re-

spect to the positive and the negative side. In regard to the latter, he says, "It is not to be supposed that the offence of Adam is imputed to them" — his posterity — "to their condemnation, while they are considered as in themselves, in their own persons innocent, or that they are guilty" — or blameworthy — "of the sin of their first fathers, antecedent to their own sinfulness." On the positive side, he says, "By the constitution and covenant with Adam, his first disobedience was the disobedience of all mankind." "All mankind were so comprehended and included in the first man, that it was natural and proper and wise to deal with him as including all his posterity, and to constitute him to act for them."<sup>4</sup>

Dr. Dwight is particularly careful in clearing away the rubbish. "When I assert that, in consequence of the apostasy of Adam, all men have sinned, I do not intend that the posterity of Adam are guilty of" — punishable for — "his transgression. Neither do I intend that the descendants of Adam are punished for his transgression." Here he distinguishes, with Owen, "imputed sin," for which "punishment is not due," from that inherent guilt to which it is due. "The personal act of any agent is, in its very nature, the act of that agent only, and incapable of being participated in by any other agent; of course the guilt" — ill-desert — "of such a personal act is equally incapable of being transferred or participated in." "The verb *λογίζομαι*, which is the original word rendered by the English word *impute*, denotes originally, and always, to reckon, to count, to reckon to the account of a man, or to charge to his account, but never to transfer moral action, guilt, or desert, from one being to another." The old "man of straw" — *transferred acts* — is here very well set up, and very well beaten down,

<sup>1</sup> Lecture on the Imputation of Adam's Sin, pp. 16, 17.

<sup>2</sup> Lectures on the Catechism, p. 196.

<sup>3</sup> Original Sin, Part 4, chap. iii.

<sup>4</sup> Works, vol. i. 211, 218, 221.

— a man, however, nowhere found, we believe, in the Confession, or any genuine Calvinistic document. Then he proceeds to say that “the sin of Adam” is the “cause of the entrance of sin into the world” — the “actual cause,” — that, by means of this transgression, “the sentence of God came upon all men unto condemnation, because, and solely because, all men in that state of things which was constituted in consequence of the transgression of Adam, became sinners.”<sup>1</sup>

The subject of imputation is not treated with Dr. Dwight’s ordinary clearness and felicity. When he says “the sin of Adam” is the “cause of the entrance of sin into the world,” he must either regard Adam’s sin as not sin, or make it its own cause. Adam’s first sin was itself the entrance of sin into the world, not its cause. Adam was the direct cause of that sin, as a man is of all his moral acts, and the indirect cause of all that followed. Again, how can it be that “the sentence of God came upon all men” “solely because” they “became sinners,” when he says that Adam was “an instrumental cause of the death specified,” that is, “the sentence of God”? That which is the sole cause excludes the instrumental and all others. And if all other causes of this sentence are set aside, — federal headship, Adam, and Adam’s sin, — how is it true, in any sense, that “by the offense of one, judgment came upon all unto condemnation”? Now was “the state of things” in which all men “became sinners,” as Dr. Dwight states, “constituted in consequence of the transgression of Adam.” This state of things was the constitution, or covenant arrangement in which our first parents, “by God’s appointment,” stood “in the room and stead of all mankind.” It was constituted before the transgression of Adam, and it was

in consequence of this antecedent state of things that all men afterwards became sinners, and came under condemnation from his offense. This, which is the doctrine of the Confession, and of Calvinists generally, is not clearly stated, if it is not missing altogether, in Dwight’s theology. Upon the other part, — “the corrupted nature conveyed,” hereditary depravity, — it is explicit and full.

Dr. Emmons, on the other hand, running in the line of Hopkins’ idea of sin as *actual*, ran tilt against Hopkins, the Confession, and all genuine Calvinism, by denying a transmitted corruption of moral nature, and referring the origin of sin in Adam’s descendants to God’s immediate agency. But on the federal constitution, or covenant, and imputed sin, he is unequivocal in his adherence to the historical and catholic doctrine. “According to Scripture, the actions of one man are imputed to another, when one man receives benefit or suffers evil on account of another’s conduct. And in this sense of the word it is granted that God does impute the first sin of Adam to his posterity, and both sin and death come upon them in consequence of Adam’s first sin.” And the constitutional ground of this procedure, he places — where all just views of history and Scripture place it — in the federal connection of Adam and his posterity. “By constituting Adam the public head of his posterity, God suspended their holiness and sinfulness upon his conduct.” “Adam stood as the public head of his posterity, and so by his first offense exposed them to both sin and death.”<sup>2</sup>

We have lingered longer upon this article of the Confession, from the fact that it has been the occasion of more difference of opinion, perhaps, than any other. This has come partly from the misrepresentations of its foes, and part-

<sup>1</sup> Sermons, 32.

<sup>2</sup> Works, Vol. iv. pp. 486-490.

ly from the misapprehension of its friends. By these it has been made to "stand in the room and stead of" errors and absurdities, to which it has neither a paternal nor a federal relation. It has been made to bear "the guilt" of a doctrine of personal identity between Adam and his descendants; of transferred actions; of transmitted ill-desert; of being literally punished as criminal for the offense of another, and of acting before one exists; of which it has no taint or tinge, and the blameworthiness of which does not lie on it, even "in external denomination." To ascribe these ideas to it is the worst kind of imputation, against which the Confession, grammatically and historically, enters its protest, as a heresy and an injustice.

7. One other topic completes the plan we had in view, in this historical exposé of our Confession, that is, a Mediator, or Redemption.<sup>1</sup> It propounds the common doctrine of Christ as a Mediator, constituted by the union in his person of the two entire natures, human and divine, without conversion, composition, or confusion; — the latter being "of one substance and equal with the Father," and the former, of one "substance" with the mother. "He underwent the punishment due to us, which we should have borne and suffered," "satisfied the justice of God, and purchased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given to him." And "to all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same." Here are the elements of a comprehensive and Biblical Christology. The Son of God, from purest love to man, took upon himself the form and work of "a servant," that by his obedience unto death, in their be-

half and their stead, the claims of violated law and justice might be answered, and the guilty forgiven and accepted as righteous. This is the matchless scheme. Love gains what it asks, and so does justice. Both are attributes of the Supreme Ruler, and both are satisfied. There is a government of equity and law, and a gospel of glad tidings and peace. God's rectitude as a Ruler blends with his compassion as a universal Father, in giving its proper stigma and penalty to *sin*, in the suffering substitute, and in providing pardon and purification for the believing offenders. As there was no *real* sin in the sufferer, so there could be no strictly literal punishment. But just because these sufferings were not literal punishment for the sin of the sufferer, their manifest penal force must have respect to the guilt of others, and have been endured in *their stead*. They must be judicial and expiatory. No naturalism explains them. Sacrifice, *vicariousness*, — this is the key to the death of Christ, indispensable, indeed, in any fair rendering of the indisputable facts in history. Without it, that marvelous life is an enigma, a moral contradiction, a providential blunder.

It can not be denied that the Confession sets forth a limited or *particular* redemption. It is limited in its application. Its application is limited to those for whom it was purchased. The number of the redeemed answers exactly to God's purpose of *actual* redemption, or to election. Taking the word "redemption" in its common acceptance of deliverance, this has been the general view of the New England churches, and may be called *limited redemption*. But the Confession does not say that actual redemption, or "an everlasting inheritance in the kingdom of heaven," is the only intent or purpose of God in the death of Christ. This death is a means, of which actual re-

<sup>1</sup> Chap viii.

demption is a result, or end, — but not the only end. It “purchased” not only “an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given unto him,” but also “reconciliation,” or *ground* of pardon, sufficient for the world. This double action of the death of Christ upon the destiny of man seems to be overlooked by the strict limitarians.

And yet, defining atonement as a *provision*, and redemption as an *actual deliverance*, moderate men harmonize on the substance of the doctrine more perfectly than this use of terms would seem to allow. They agree that it is general. 1. In respect to the *value* of Christ's death, that it is as sufficient for all of the human family as for any. Symington says, the atonement, “in the strictest sense of the term,” is “infinite, absolute, all-sufficient.” 2. The atonement, in this sense of a provision, is offered to all of the human race, who hear the gospel. It is not offered to the fallen angels, because Christ did not die for them. In reference to its application, they agree that it is limited, 1. To the human race. 2. To those of the race who hear the gospel. 3. To those who, hearing, are led by the Spirit to believe it. 4. By the purpose of election, which underlies the other limitations and determines its application.

But the question, it is said, “hinges solely on the divine intention.” True. But what is that intention? Did not God intend the death of Christ to be just what it is? — *sufficient* for the world, as well as *sufficient* for them that believe? — to be proclaimed to “all nations,” because intended as a vast moral power, to affect the people of all nations, — as a touchstone of character and destiny to the race, as well as to the elect? — that the great redemptive act of the second Adam should have a provisional value and reach co-extensive with “the offense” of the first

Adam? — that salvation should not be offered to any for whom it has not, in any sense, been provided? That these things are included in the “divine intention,” considerate men generally have no doubts. Augustine had none; Calvin had none; Edwards had none. Owen says the death of Christ “was of sufficient dignity to have been a ransom for all the sins of every one in the world. And on this internal sufficiency of his death and passion is grounded the universality of evangelical promises. So that in some sense Christ may be said to die ‘for all,’ and ‘the whole world.’”<sup>1</sup>

Thus the great doctrines of the gospel, formulated by the fathers, have come down to us in our Confession, as well as in our Bibles. We do not place the two on the same ground, though they contain the same doctrines. One is human in its composition and fallible; the other divine and infallible. But the former is a witness to the latter, and a help in preserving, defending, and inculcating its divine teachings.

The system which, by a common-sense exegesis, we find there, and to which, as a denomination, we have given our honest adhesion, has an honorable pedigree from Christ and the apostles, and hence is apostolic and Christian. It is not angular nor “triangular,” but sound, rich, and full, without horns or hoofs, without fangs or “fag-ends;” it “being fitly joined together and compacted by that which every joint supplieth, according to the effectual working of the measure of every part.” It stands, venerable with age, at a safe distance from the Pelagian and the Antinomian errors, uttering its grand old protests against the sophisms of infidel philosophy and the “babblings and oppositions of science, falsely so called.” It has been denominated the “Theology of the

<sup>1</sup> Works, vol. x. p. 89.

Reformers," because, when it had been overlain by the rubbish of Romanism, it was raked out from it by these men, and restored to the church. It is called the "Puritan Theology," because it was collected from the Word of God by the Puritans and compacted by the Westminster and the Savoy Assemblies into these admirable Confessions. It is the seed of Puritanism, which, says our great historian, is "Religion struggling for the people." It "was a life-giving spirit; activity, thrift, intelligence, followed in its train; and, as for courage, a coward and a Puritan never went together;" and, in "the moral warfare for freedom, his *creed* was a part of his army, and his most faithful ally in the battle."<sup>1</sup> It is called "Calvinism" and the "old Divinity," to distinguish it from the doctrines of Arius, Pelagius, Arminius, and other errorists.

We are not partial to any such definitive terms, though they have their use. But if we employ any, New England, for the theology of the New England churches, is appropriate enough; and it is historically correct. It is indeed, asked, why this system needs a new name. "Why should a system which did not originate in New England, and which has not been the predominating system here for more than half the period since the settlement of the country, be called New England Theology; and especially, since it has, to a great extent, been displaced by another system which did originate here, and which needs some appropriate name, not only to discriminate it from the old system, but also to indicate its local origin?" This *native* New England theology "has long been opposed by its enemies as *new*, and admired and defended by its friends as *new*."

Meantime, the Congregational

churches of New England, and of the United States, by their delegates in the National Council, give in, for the fourth time in general synod, their adhesion to the old New England system, — not to "a modified form of Calvinism," but, as the committee of the Council say, to "the system which is commonly known among us as Calvinism, — the faith "held by our fathers," and "brought over to this country," in the confessions, which "our synods of 1648 and 1680 set forth or re-affirmed." There are other systems, that have more or less of merit; but they are individual and local; they are too sharp and narrow and new for a platform for the doctrinal basis of a large living and growing branch of the Christian church. Such a body needs more theological room for its great evangelic work than these give. It could not afford either to experiment with the newer systems. Hence, it fell back securely, and, with the exception of a single "protest," unanimously, on the broad, strong, and the tried faith of the fathers. "We declare that the experience of nearly two and a half centuries which have elapsed since the memorable day when our sires founded here a Christian commonwealth . . . has only deepened our confidence in the *faith* and polity of those fathers. We bless God for the *inheritance* of these doctrines. We invoke the help of the divine Redeemer, that through the presence of the promised Comforter, he will enable us to transmit them in purity to our children."

It is a prime excellence of our theology, that it did not *originate* in New England, though it has always lived there. It is not a provincialism, though it came to the country when we were not, as now, a great nation. It is older than Edwards or Calvin or Augustine. Its nativity was in the Holy Land. It was born in Bethlehem, and has come down to us through the mar-

<sup>1</sup> Bancroft's History of the United States, i. pp. 462-464.

tyr ages, and the dark ages, attesting along its way its divine paternity, by the marvelous "power of God unto salvation" which attends it, upholding, shaping, and formulating itself more and more perfectly and fully, until,

last and best, for our historic unity, for the harmony of our churches, and our evangelic work, it comes afresh to us, in the Confession which we have so deliberately, so grandly acknowledged and re-affirmed.

---

### THE RIGHT OF PRIVATE JUDGMENT IN THE CHURCHES OF CHRIST; ITS EXTENT AND LIMITS, AND RELATION TO CHRISTIAN UNION.

BY REV. WM. W. ALLEN, COUNCIL BLUFFS, IOWA.

EVER since the Great Reformation the right of private judgment in religious matters has been considered a distinctive feature of Protestantism,—in fact, the great Protestant principle as opposed to the spiritual despotism of Rome. And yet there is much confusion of thought as to the nature of it. With many it signifies a mere political privilege belonging to all the citizens of the State, with others it is a Christian right belonging to all the members of the church at large, as enjoying the common liberty of the gospel, while few regard it as a church right belonging to the local organization as well as to the church universal; and entirely consistent with the special covenant obligations of church-members to each other as well as to their general Christian relations.

All Protestants and some Romanists now cheerfully admit that every citizen should have the privilege of thinking for himself, and worshiping God according to the dictates of his own conscience with none to molest or make him afraid. Most, too, go so far as to say that every Christian should enjoy this liberty, and choose his own ecclesiastical connection, without thereby forfeiting his general Christian brotherhood; but when he has once chosen this connection and attached himself to a particular organization, his liberty of opinion ceases, and that he must thenceforth

think only with the body on all religious subjects, or withdraw from their connection. Now, we are prepared to show that this liberty of opinion does not thus cease; that it can not from its very nature; that it need not from the nature and obligations of church membership; and that, from the nature of Christian truth itself, it ought not till we all come into the stature of a perfect man in Christ Jesus, and see, not through a glass darkly, but face to face. In other words, that the right of private judgment belongs to local church-membership, as well as to the church universal; and that any denial or limitation of it, implies, on the part of the body making it, either the assertion of infallibility, or the admission of sectarianism; that is, that the church that does not admit this right, either thereby affirms itself to be the only true church, and therefore that others have no right to differ with it, or, admitting their right to differ while yet refusing them membership, it admits the principle of sectarianism, and necessary separation among the children of God.

This will become more apparent when we consider, in their order, three things:

I. The Nature of the Right of private judgment itself.

II. The Nature of Christian truth as divisible into two classes, and



III. The Nature of a Christian Church as a divine institution, organized under a divine constitution and laws.

I. Thought is in its very nature essentially and inalienably free. It moves by its own laws, and those laws are not under the control of the will. And we are not responsible for the conclusions to which it leads us when all the conditions are perfectly supplied. To punish or reward an opinion merely as an opinion, is as absurd as to punish or reward a tree or a flower-stalk for being straight or crooked. The act of the Inquisition, in imprisoning Galileo for his astronomical belief, is no more deserving of indignation for its injustice and cruelty, than of contempt for its absurdity and insane folly.

And this freedom belongs as truly to religious thought as to any other, as is evident from the fact that the Bible always addresses men as free agents and free thinkers, in the proper sense of that much abused term. "Choose ye this day whom ye will serve. If the Lord be God, follow him, but if Baal, then follow him." Hence, to promise not to think for ourselves, or to abide by the thoughts of others on any subject whatever, is a rash and presumptuous promise unauthorized either by reason or revelation.

Are there then no limitations? Where, then, is the principle of unity, harmony, and organization among men, and especially among Christians? Who are Christians? What is their bond of union and their platform of association? Who shall presume to judge and define here? We reply their bond of union is a vital and not an intellectual one, and their platform of association belongs rather to character than to opinions or to such opinions only as enter into character. This will appear if we consider,

II. The Nature of Christian truth or of the doctrines of Christianity as

divisible into two classes. St. Paul says, 1 Cor. iii. 11: "For other foundation can no man (no Christian man) lay, than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it; because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire."

By which we understand:

1. That the fact that Jesus Christ is the Saviour of the world, together with the facts that are necessarily involved or organically connected with that fact; in other words, — the main fact and its accessories constitute a foundation of religious truth, which is laid in the Revealed Word, and laid in the renewed nature of the man himself, and laid in the form of absolute truth, independent of all human opinion or judgment (just, *e. g.*, as geology is laid in the rocks, astronomy in the stars, or botany in the fields), and,

2. That more or less remotely connected with this foundation, are certain other facts, principles, or doctrines, which, though no less true than the first, are yet not revealed in the same absolute form either in the written Word or in the Christian consciousness, or if in the one, not in the other, and hence may be erroneously apprehended and taught, even by true and good men within the limits of the same church, as at Corinth; and,

3. That the absolute truth or error of these opinions and teachings can never be authoritatively determined till the day of judgment shall declare it.

This distinction in the nature and importance of religious truth is also very clearly implied by our Saviour himself when he chides the Pharisees for tithing the mint, anise, and cummin, and neglecting the weightier matters of the law, — judgment and mercy and truth. "These things ought ye to have done, and not to have left the other undone." The mint, anise, and cummin were matters of law and therefore to be attended to; but there were weightier matters, which should have been preferred before them. The same distinction, in reference to one of the doctrines of Christianity, is also again implied in the language of the apostle Paul, when he says, "For Christ sent me not to baptize, but to preach the gospel;" by which, of course, he does not mean to set aside either the doctrine or practice of baptism, but that relatively it was of less importance than the good news of salvation.

A distinction so explicitly made by inspiration itself is too important to be overlooked; the order and harmony and unity of the Christian system as much depend upon it, as the order and harmony of the solar system depend upon the varying magnitudes, distances, and proportions of the planets.

Now, by the aid of this distinction we are enabled to determine the extent and limits of the right of private judgment in religious matters, for it is evident here is a class of truths to which it does not apply, and that not so much on account of any restriction laid upon the judgment itself, as because of the nature of the subjects presented to it. It is evident that there can be no room for difference of opinion in reference either to facts so conclusively established as to admit of no reasonable doubt, or to those first principles of truth which are back of all thought, and must be taken for granted as the basis of thinking. Such limitations we find in all sciences, as well as in Chris-

tianity. In mathematics they exist in the axioms or postulates; it is evident there can be no right of private judgment in reference to them. In metaphysics, in the *intuitions*, or primary elements of belief, such as personal identity, the veracity of consciousness, &c.; and, to come down from the abstract to the more objective sciences, we find this limitation in the natural sciences in the facts discovered; in legislation and government, in the constitution of the state; in litigation and judicial inquiry, in the laws of the state. In each of these there is a region within which there is no room for the exercise of private judgment, the truths found there not being within the jurisdiction of the judgment, but given to it from without in an absolute and unchangeable form.

But this is no less true of the great foundation facts of Christianity, of which we have spoken, than of those of science. They are no more within the domain of opinion than the facts of botany, or natural history, and even less so, because, besides the authority of objective proof, they have the additional support of subjective experience or consciousness.

But here the question arises, What are those truths, if any, beyond the great first truth that Christ is the world's Saviour, alluded to in the passage quoted, which must be received as absolute and fundamental? Are there any others fundamental to Christianity? If so, how shall they be ascertained? The acceptance of Jesus Christ as a personal Saviour is the best and only sure guide to them, for "He that doeth his will shall know of the doctrine;" but apart from this there are certain common marks of these truths, which all may understand, and some of which we shall now proceed to notice.

1. They are all objective truths, or truths of DIRECT REVELATION. They are all stated as facts in the Word of

God, and so simply and directly stated that no human explanation can further simplify them. This, though not peculiar to fundamental truth, is yet an important characteristic of it. Can anything be more simple and direct than this? "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." Or this? "He that believeth on the Son of God hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him."

2. They are all also subjective truths, or truths of experience, as well as revelation. They have a subjective as well as objective form, and through this they enter into character, and life, and have a power of impressing certain changes upon both, that no other truths ever possessed. This is a peculiar characteristic of fundamental truth in Christianity, and a mark by which it may be certainly known. Its office and aim is not with the intellect of man, nor with his imagination, but, through these, with his affections and will. Thus it takes hold of his whole nature, and enters alike into all the elements of character, into knowledge, feeling, and action. This double subjective and objective form, this power of penetrating to the interior sources of life is not possessed by any other kind of truth, secular or religious. Other truth may indeed be adapted to awaken feeling and to produce action, but no other truth or class of truths always awakens the same feeling, and produces the same kind of action, and impresses the same radical and powerful changes upon all men as this. But,

3. Another peculiarity of these truths is, that they are all organically connected with each other like the members of the human body, so as to be mutually necessary to each other. Each one suggests or implies the rest; *e. g.*, the doctrine of regeneration im-

plies depravity, and also the divinity of Christ. Deny one, and you deny all. Accept one, and all the rest follow. Those who deny the divinity of Christ deny the atonement for sin, and the spiritual birth. Take the simplest and most elementary statement of the Christian's creed possible, the bare fact that Jesus Christ came into the world to save sinners. It can not be intelligently received without involving several other things: (1.) The nature of Christ. (2.) The fact that sinners needed saving. (3.) The manner in which they are saved. (4.) The end of their salvation. Just so much as is necessarily involved in the first statement is fundamental truth in Christianity, and no more.

Other marks of fundamental truth than these might be given of less prominence and value. Of these we will instance only two or three. One is, that they are all new truths in the religious history of men. Not one of them ever found a place in any other creed or system. Something like the Incarnation may indeed be seen in the Hindoo mythology, and something like the Trinity, perhaps, discovered in the writings of Plato or his disciples; but the resemblance is faint. These doctrines are unique. They took the world by surprise, and have always been to the Jews a stumbling-block, and to the Greeks foolishness; while to them that believe, the power of God unto salvation. Another fact of importance about them is, *the remarkable unanimity with which they have been held* amid all the discords and divisions of the Christian world. Churchman and Dissenter, Calvinist and Arminian, and even Protestant and Papist agree substantially in the doctrines themselves, though they may embellish, conceal, or exaggerate one and another, and change their mutual relations, according to their individual peculiarities or errors. It is not the denial of these truths by Papal

Rome that constitutes her sin, but rather the wrong interpretation she puts upon them, and the addition of human inventions with which she has overloaded them. Again, all these doctrines imply and require piety or spiritual illumination for their interpretation, and when that piety is most thorough and all-pervading among the people of God, their unanimity upon them is greatest. They are not only such truths as make men holy, but they are such as only holy men can truly understand and explain; and in this they are furnished with a certain antiseptic property which wonderfully preserves them against the corrupting influences of intolerance and bigotry. They are all steeped in Love, and hence can not easily become the occasions of persecution, as other doctrines may; and whatever differences of opinion arise concerning them, adhere rather to the dogmatic statement of them in language than to the essential facts themselves. The moment one puts a truth of Scripture into a form of words of his own invention, and requires conformity and assent thereto from all others, he at once provokes dissent, because he here mingles a human element with the divine, and renders himself liable to error. Nor is the case much better when this is done by councils, conventions, or general assemblies, because there is no infallibility in these. Hence the difficulty in embodying Christian truth in the form of a universal creed. The schisms that have rent the church have not grown out of radical differences so much as inability to agree upon a human form of statement of doctrine. And these divisions, while they grow wider by discussion, and mere intellectual effort at harmony, grow less and less in practice and in action, as might be expected from their very nature. Nor does the unity of the church depend so much upon a universal creed as some seem to imagine.

Such a creed will be rather the result than the cause of true unity,—the last product of a sanctified church. The primitive church had not yet that result when the apostles died, and yet they were of one heart and one soul.

True Christianity will retain its power and augment its victories not so much in proportion to the clearness of its definitions of truth, as to the clearness of its exhibitions of character, and to the practical energy of heart and life that it brings to bear upon the salvation of the world.

Such are some of the characteristics of the first class of truths spoken of by St. Paul, as the Foundation already laid, which is Christ. Now it is evident that, in regard to these truths, there can be no more room for the exercise of private judgment than in regard to the facts of chemistry or botany, or the first principles of mathematics. There may indeed be a difference of opinion as to the evidences on which the whole system rests, or the divine origin of the revelation, which communicates them; but that is not a difference among Christians themselves, but between Christians and the world, as is evident from the fact that those who deny any one of them in most cases, deny also the plenary inspiration and infallibility of the Scriptures.

It is then to that other class of truths mentioned in the Scripture quoted to which we must look for the proper sphere and province of private judgment. These are mainly concerned with the development and application of Christian doctrine in the various human relations which it sustains. They belong also to the narrative portions of the Old and New Testament, and, in short, to every part in which fundamental truth is not immediately involved. These truths will be found to differ from the others in all the particulars mentioned. In the first place, they are not, as a general thing, as dis-

tinctly and emphatically revealed. The form of church government, and mode of choosing its officers, the form and manner of worship, the observance or non-observance of fasts, the nature of angels, the intermediate state, the doctrine of divine decrees, — these and many other matters involved in Christianity are by no means as distinctly revealed as the doctrine of Christ crucified, and those other truths organically dependent upon it. So, also, of many of those parts of the Bible in which historical facts or prophecy uttered are stated as, *e. g.*, the narrative of the creation of the world, and many passages in the prophets. The meaning is not so distinctly expressed but that differences of opinion will inevitably arise, until more light is attained from other sources.

Again these are not and can not be truths of *experience*, or subjective facts. I can not experience the fact that God made the world in six days, nor the Scriptural form of church government, nor of baptism and the Lord's supper, nor any of the practical precepts of Christianity intended for the regulation of my outward conduct; and yet these are no less parts of the Christian system, to be studied and applied with all diligence and faithfulness in the exercise of the best judgment we possess. Nor shall we be held altogether guiltless for errors in regard to them, especially in regard to the practical portions, for "if any man's work shall be burned that he hath built thereupon, he shall suffer loss; yet he himself shall be saved, but so as by fire."

Again, these truths are not all *peculiar* to the Christian system, as the others are. Some of them appear to have been adopted into it from existing customs, at least they may be shared with by other and false systems of religion and philosophy, as, *e. g.*, the moral precepts of the gospel, its ordi-

nances and church polity, and in short any part of it not fundamental.

And, finally, it is needless to mention that Christian men of equal ability and piety have always differed, and do still differ, in regard to many of these doctrines. And these differences God seems to overlook in the distribution of his spiritual blessings, for though all can not be equally right, the Holy Ghost manifestly accompanies and sanctions the labors of all who stand upon the great foundation in the conversion and sanctification of men. Such differences of opinion appear to be inevitable in the present imperfect state of knowledge. They will grow less and less as light increases and love abounds, till at last all see eye to eye.

We might still further proceed to show that the free exercise of individual judgment in these matters is a natural and proper means of progress and growth, and ultimate Christian union. The first effect of it will necessarily be a difference of opinion, leading to investigation, discussion, and comparison of views, by all which means truth advances both in science and religion. There are many indications, too, that there was almost as much conflict of opinion in regard to this class of truths in apostolic times as now. Paul withstood Peter to the face. The first age of Christianity was an age of mental activity as well as our own, and it was not until a dogmatic ecclesiasticism began to seal up the fountains of knowledge, and to abolish preaching, that these differences of opinion at last subsided into a universal conformity, which was the result, not of true unity, but of mental lethargy and spiritual death. Such was not the apostolic idea of the unity of the church.

Assuming now that the right of private judgment is legitimate and scriptural in the church at large, the question may still be raised, May the

same liberty be safely admitted in individual churches, or more properly does it belong equally to local church relations? We answer, all that has been proved of it with reference to the church universal applies equally to individual churches, as we shall see by examining briefly, in the third place:

### III. *The Nature of a Christian Church as set forth in the New Testament.*

A church of Christ is not there represented as a close corporation, with power to elect its own members, or prescribe its own terms of admission, nor indeed as a voluntary human association, with power to make its own laws and rules. It is supposed to be a Divine institution, organized under a Divine constitution and laws, and composed of members already elected by Christ himself. True, its mode of organization, its number of officers, and the manner of their election are not specified, but the classes of its officers, and their respective duties are, and so also are its terms of admission. These being prescribed by the Holy Spirit make it a Divine institution, nor do these in any wise exclude liberty of opinion in the matters mentioned. See Matt. xxviii. 19; also Acts ii. 28. The only question submitted to the churches or their ministers, appears to have been a question of fact. Are they elected by Christ? Are they true believers? No one was refused who satisfied them on this point, nor do we read of any difference of opinion on any minor question ever being raised as a test of membership. The terms and order of the great apostolic commission also imply the same liberty. "Go ye, therefore, teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, and teaching them to observe all things, whatsoever I have commanded you." Their recognized church-membership evidently commenced with their baptism, and

this was not delayed, as in after times, till as catechumens they had been thoroughly instructed in all doctrinal matters. Their opinions, therefore, being unformed on minor doctrines, there would be a liability to difference.

The great object and business of churches still further implies this liberty. This is primarily as is set forth in the Great Commission and elsewhere, the cultivation of Christian character, the promotion of knowledge and holiness among men, first by their conversion and secondly by their instruction in righteousness. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The promotion of doctrinal harmony is only a means to an end, and that end Christian character; while that harmony itself will most surely be attained, not by narrow and exclusive standards of belief, but a wise encouragement to freedom of thought and inquiry. The harmony and peace of an unthinking church, all bound to certain dogmas, is not the unity of the spirit contemplated in the gospel, but the unity and peace of the cemetery. The brief allusions to church discipline in the epistles of St. Paul, the occasion and grounds of it, still further confirm this view. There are but two cases mentioned, the one in 1 Cor. v. 5; the other in 2 Thess. iii. 6, 11; and in both these the offense was not opinion, but immorality of conduct. So also in the case supposed by our Saviour, in Matt. xviii. There is no instance of mere error of opinion, not vitally affecting Christian character, being regarded or treated as worthy of discipline. It is only when opinion is of such a nature as to affect character, and make men do wrong or feel wrong, as well as think wrong, that it is treated as heresy. This appears to be the Scrip-



tural idea of heresy, *alpeous*, a taking away, a separation, a radical division, (see 1 Cor. xi. 19; Gal. v. 20), or perhaps also unchristian contention. No man can be regarded as a heretic in the scriptural sense for holding an opinion that does not make a worse man of him; and this is the real ground of his offense and discipline — that he gives reason to doubt whether he be not really “an alien from the commonwealth of Israel.” Were all ecclesiastical trials and heresy huntings directed exclusively to this point, there would be less prejudice against the exercise of church discipline. When will the people of God learn that *sin* is the one thing in this universe that God hates, and the only thing that He requires them to hate and withdraw from. Opinion, only as it leads to sin; conduct, only as it results from sin in the heart; and in both cases it is neither the opinion nor the conduct that is the end of inquiry, but the sin. While, therefore, a radically wrong opinion will be certain sooner or later to involve sin, and hence may be taken as a sign or symptom of evil, care should be exercised that the opinion itself, under any name or form of statement, be not made the object of offense, but the sin to which it leads. Suppose, *e. g.*, a professing Christian comes to doubt or deny the doctrine of the depravity of man, or the necessity of an atonement. Such doubts, once securely lodged and favorably entertained in the mind, will be likely to result in a decline of interest in the prayer-meeting, and a cooling of zeal for the conversion of men, and a general withdrawal of sympathy from all evangelical movements, which will sooner or later become apparent to the church, and furnish just grounds of offense. Let these then be taken up and brought to the notice of the offender and of the world, rather than the heresy of opinion, and both will

appreciate the practical grounds of church discipline. There is an odium attached to all church prosecutions for opinion's sake which is by no means unfounded, since even good men often show more zeal for mere opinions considered in their cold theological aspect than for faith, love, and holiness. Doubts and difficulties often arise in active and independent but ill-disciplined minds, which a little judicious instruction might remove, but which opposition and the show of ecclesiastical authority only aggravate till the subject of them is driven into a hopeless extreme of heresy.

But when a church is intent upon her Master's business only, the vigor of her piety will very quickly reveal all the really foreign and heterogeneous material in her composition as the healthy human body throws out the impurities of the blood upon the surface. The purity of a church is not so much in proportion to the soundness of her creed, or the unity of opinion among her members, as to the fruits of the Spirit manifested in them.

If we have now proved anything in the course of this essay, we have proved that the right of private judgment belongs to every Christian — that it extends to all doctrines not absolute or fundamental to Christian character, and that it applies to particular church relations as well as to the church universal. We have only to add one or two inferences that seem to grow naturally out of the subject.

I. That false ideas of *Church authority* have prevailed to a great extent in the Christian world. We see it in Protestant communions as well as in the priestly tyranny of Rome; in the attempt to exact conformity to exclusive standards, and the exercise of church discipline for small difference of opinion or practice. One powerful and intelligent ecclesiastical body cuts off at a blow half its members and churches,

forever banishing them from the communion of saints, for a supposed heresy of opinion in regard to the doctrine of original sin. Another excommunicates all those who sing hymns of human composition, in the worship of God. Another, still, deposes from the ministry, and excludes from the church those who partake of the Lord's supper with unimmersed Christians, while subsequent experience shows that the parties thus dealt with were not really aliens from the commonwealth of Israel and could not be treated even by those who excommunicated them as heathen men and publicans. The result of which has always been, not only to mutilate the mystical body of Christ, but to bring Christianity into reproach among men, as a system of mere opinions and abstractions, and ritual observances rather than of *facts*. And the whole of this evil has arisen from a mistaken idea of the authority of the church. The profound significance of our Saviour's words, "My kingdom is not of this world," has not yet been fully comprehended by his own disciples.

II. This subject has an important relation to *Christian union*. Once let the principle of private judgment within the limits here defined be fully and cordially admitted, and Christian union is a thing accomplished. "Ephraim shall no longer envy Judah, nor Judah vex Ephraim." There is indeed a

unity which consists in absolute agreement in all respects extending to the most minute details of doctrine, as well as to its general outlines; but this, too, can only be secured by the untrammelled exercise of undivided thought and inquiry, leading at first to divergence, then to comparison and explanation, and at last to mutual agreement. Such a unity will be witnessed when knowledge becomes complete, and all truth great and small stands perfectly revealed to the understanding of man. This, no doubt, is the ultimate destiny of the church of Christ on earth,—a destiny perhaps to be fulfilled when the cycle of knowledge shall be complete in other departments of thought. Truth lies in the written word as botany lies in the fields, and astronomy in the stars, and chemistry in the elements, and when all shall have been discovered and known in God's natural world, then we may expect all will be seen and known alike in the sphere of revelation. But, as in the one department of knowledge, so in the other, the surest method of attaining this end, is not by cramping, but encouraging freedom of thought, while in the mean time differences of opinion on minor points do not hinder that oneness of his people for which our Saviour prayed, but rather heightened by contrast the sincerity of their love, and the power of their common faith.

## AMERICAN ECCLESIASTICAL STATISTICS.

BY REV. A. H. QUINT.

THE statistics published by the various ecclesiastical bodies in America are not entirely satisfactory. There are, in almost all, too many references to "former reports," and too many blanks. There is a great diversity as to items, after getting beyond the simple and common facts of the number of churches and ministers. Some of these are significant. The Diocese of the Episcopalian, the Presbytery of the Presbyterian, and the Association of the Congregationalist, involve their differences in their very nomenclature. The Episcopalian has Parishes, the Methodist has Societies, the Congregationalist with some others has Churches. The Episcopalian has Priests, the Presbyterian and Congregationalist Ministers, the Methodist Travelling Preachers. The Episcopalian is particular as to the number of Deacons and Priests ordained, and churches consecrated, to which most of the others are comparatively indifferent. The Episcopalian reports Confirmations, while the Presbyterian wants to know the number Added on Examination, the Methodist how many are on Probation, the Congregationalist what number are added On Profession of Faith, while the Baptist tells how many have been Baptized. The Episcopalian reports Communicants, the Methodist Numbers in Society, the others Members; while the Unitarian and Universalist have nothing to say about either.

We have copied when possible, compiled when otherwise, the statistics of various denominations, a portion of which we give in the present number, — remainder in our next.

They are taken from official or semi-official sources only, as mentioned in connection with each denomination. Where we have been obliged to classify the various items, and make totals for ourselves, we have done it with scrupulous care. Comparisons with figures of the year 1859 are made, because we had before us fuller figures for that year than any other. The years 1859 and 1866 denote that they were published that year, but collected some time in the year preceding each, unless otherwise noted.

## UNITARIAN.

The *Monthly Journal* of the American Unitarian Association gives an alphabetical list of Unitarian Societies and pastors, and of ministers. We have separated them by States, and have counted as follows:

	Societies.	Societies Vacant.	Pastors.	Total Ministers.
Maine, . . . . .	19	9	10	12
New Hampshire, . . . . .	16	8	8	14
Vermont, . . . . .	4	1	3	5
Massachusetts, . . . . .	167	28	142	201
Rhode Island, . . . . .	3	1	2	35
Connecticut, . . . . .	1	0	1	1
New York, . . . . .	15	2	13	2
New Jersey, . . . . .	2	2	0	0
Pennsylvania, . . . . .	6	4	2	4
Maryland, . . . . .	1	0	1	2
District of Columbia, . . . . .	1	1	0	4
Ohio, . . . . .	6	3	3	10
Illinois, . . . . .	10	3	7	1
Michigan, . . . . .	3	1	2	3
Wisconsin, . . . . .	9	3	6	6
Minnesota, . . . . .	2	1	1	1
Iowa, . . . . .	1	0	1	2
Missouri, . . . . .	1	0	1	5
Tennessee, . . . . .	1	1	0	0
Kentucky, . . . . .	1	0	1	2
Kansas, . . . . .	1	0	1	2
Louisiana, . . . . .	1	1	0	1
South Carolina, . . . . .	1	1	0	2
California, . . . . .	1	0	1	1
Canada, . . . . .	3	0	3	3
India, . . . . .				1
Ministers not located, . . . . .				4
Total, . . . . .	276	70	209	342

<sup>1</sup> Included in "Societies."

The UNITARIAN figures we find to compare with those of 1859, thus:

Year.	Societies.			Ministers.		
	With Pastors.	Vacant.	Total.	Pastors.	Others.	Total.
1859.	187	59	246	195	102	297
1866.	206	70	276	209	133	342

The *Journal* says that other statistics "are omitted, with the expectation that a more complete collection of such statistics will soon be published by the National Conference."

## UNIVERSALIST.

The *Universalist Register* for 1866 gives the "Statistics of the Universalist Denomination in North America; corrected to December 1865."

The Universalists have a "General Convention" which meets annually on the third Tuesday in September." "Each State (or Territorial) Convention is represented by one clerical and two lay delegates; if consisting of fifty societies (or churches) and clergymen, two clerical and four lay; and for every additional fifty societies and preachers, one clerical and two lay delegates."

The statistics are not put in tabular form, nor is there any general summary; and they are avowedly defective. An appeal has been made for "official statistics," but it "has been responded to only by the New England States, New York, and several others." Under each State is given, its Convention and meetings, Associations, Organized Societies and their Pastors, Clergymen and their Post-office Address, Periodicals, Schools, Meeting-houses and Benevolent Societies, at least in part. A Summary follows each State, in N. E., N. Y., N. J., Penn. ("very imperfect"), Ohio, Ill., and Mich., and the Provinces. The statistics of "the remote [from Boston?] States and Territories" are "meager and imperfect," and "no recent returns have been received from the Southern Border States, nor the States lately in rebellion."

From what is given, we make up the following table, noting that in some States there are churches connected with societies, and in others, the societies seem to be regarded as churches; that "Societies not supplied" are also included in "Societies"; and that in various places preaching is had but a portion of the time:

STATES, Etc.	State Convention.	Associations.	Societies.	Societies not supplied.	Ministers.	Meeting-houses.	Schools.	Theological Schools.	Colleges.	Periodicals.
Maine,	1	6	47	17	35					1
N. Hampshire,	1	4	33	8	21					
Vermont,	1	5	73	34	35					1
Massachusetts,	1	6	105	31	97					1
Rhode Island,	1	0	5	1	4					1
Connecticut,	1	3	14	1	18					
New York,	1	16	181	87	96	145	1	1	1	3
New Jersey,	1	0	6	4	2	5				
Pennsylvania,	1	6	24	0	26	35				
Ohio,	1	13	91		50	66				1
Indiana,	1	7	25	18	13					
Illinois,	1	6	26		35	20			1	2
Michigan,	1	3	22	7	20	16				
Wisconsin,	1	3	16	3	18					
Minnesota,	1	0	4	2	6					
Iowa,	1	2	15	3	19					
Missouri,					5					
Kansas, etc.	No	re	ter	ns.	2	2				
Nova Scotia					1	1				
N. Brunswick,					10	7				
Canada,						7				
TOTAL reported,			700		510					

The "total" is, of course, a totally inadequate representation of the extent of the denomination. Pennsylvania, Indiana, Illinois, Iowa, and fourteen other States, are either omitted or but partially reported. To compare with the figures of 1859 (see "Quarterly," 1859), we reckon those States to have now the same numbers as in that year, with the following result:

Year.	Conventions.	Associations.	Societies.	Ministers.
1859	19	84	1,128	652
1866	21	84	838	609

We are not at all sure that this is a true comparison or account of returns, which we think must be defective, though not so stated in the *Register*. The New England States and New York are represented as "official." A comparison of these at the two dates, gives the following results:

Year.	Conventions.	Associations.	Societies.	Ministers.
1859	7	42	711	360
1866	7	40	458	306

This diminution, we imagine, is greatly due to the more rigid statistical rule consequent on an apparent tendency to more compact and systematic organization. The term "organized" societies has probably cut down aggregates without much weakening. In several States there are enumerated places where preaching is had part of the time, without an "organized" society, and it is also stated that there are "many other places" not enumerated.

#### BAPTIST.

The AMERICAN BAPTIST MISSIONARY CONVENTION (Rev. L. A. Grimes, Boston, President), is a union of churches (colored) which, though included, we suppose, in the tables of the BAPTISTS, are united for missionary effort, more especially at the South. It held its twenty-fifth anniversary at Alexandria, Va., Aug. 18—27, 1865. We arrange the following table:

	Chur's.	Pastors.		Chur's.	Pastors.
Mass.,	5	2	D. C.,	8	7
R. I.,	2	0	Va.,	10	6
Conn.,	1	0	N. C.,	1	0
N. Y.,	8	5	Geo.,	1	1
N. J.,	2	2	Tenn.,	1	1
Penn.,	5	3	Africa,	1	0
Md.,	3	3	Total,	48	30

Thirteen missionaries were appointed, — to labor in Va., N. C., S. C., Geo., Ala., and Tenn.

## BAPTIST.

The American Baptist Almanac for 1866 gives the following figures of the BAPTIST CHURCHES of America.

STATES.	Associations.	Churches.	Or. Minis'ts.	Baptized.	Total
Alabama,*	25	808	429	5,481	61,219
Arkansas,*	16	321	149	1,272	11,841
California,	10	53	54	86	1,985
Connecticut,	1	114	110	653	17,484
Delaware,	3	3	3	12	452
Dis. of Columbia,	5	5	4	70	1,150
Florida,*	5	134	73	553	6,483
Georgia,*	33	994	592	6,717	84,567
Illinois,	30	593	390	2,473	35,384
Indiana,	31	472	254	1,308	26,779
Indian Territory,	4	40	30	100	4,000
Iowa,	17	268	138	1,072	12,555
Kansas,	4	48	17	50	1,221
Kentucky,*	39	849	375	5,297	81,588
Louisiana,	10	209	113	932	10,264
Maine,	13	276	181	682	20,113
Maryland,	1	34	26	207	4,315
Massachusetts,	14	262	287	1,207	35,358
Michigan,	13	238	169	669	13,949
Minnesota,	6	111	49	195	2,955
Mississippi,*	22	598	303	3,331	41,610
Missouri,*	37	749	432	3,804	44,877
Nebraska,	1	13	4	47	288
New Hampshire,	7	84	66	412	7,905
New Jersey,	4	124	136	1,275	18,746
New York,	45	826	742	2,531	89,074
North Carolina,*	27	696	375	4,818	60,532
Ohio,	30	492	318	1,848	32,839
Oregon,	4	42	30	68	1,372
Pennsylvania,	17	422	302	1,804	42,030
Rhode Island,	3	55	67	135	8,515
South Carolina,*	18	473	251	4,643	62,984
Tennessee,*	24	663	397	3,806	46,564
Texas,*	22	456	233	2,296	19,089
Vermont,	7	108	94	167	7,969
Virginia,*	27	771	425	7,736	108,888
Wisconsin,	12	174	108	239	8,556
New Mexico,		1		5	49
German and Dutch Churches in the United States,	2	76	50	213	3,244
Swedish Churches in the U. States,	1	13	11	150	600
Welsh Churches in the U. States,	3	34	20	250	1,400
	611	12,702	7,867	68,615	1,040,303
Nova Scotia,	3	153	93	393	15,828
New Brunswick,	2	115	71	486	8,821
Canada,	10	230	188	747	14,756
West India Islands,	4	210	160	1,000	37,000
	611	13,440	8,379	71,241	1,116,708
Anti-Miss. Baptists, Free-Will Baptists, [see below],	160	1,800	700		50,000
Six Principle Baptists,	145	1,296	1,052	2,618	56,738
Seventh Day Bapt. Church of God (Winebrennarians),	4	18	16		3,000
		69	62	205	6,796
Disciples (Campbellites),		289	273	500	23,800
Tunkers,		1,500	1,000		300,000
		200	100		20,000

\* Statistics for 1862.

The Regular BAPTISTS compare in 1859 and 1866, as follows :

Year.	Associations.	Churches.	Ministers.	Baptized in preceding year.	Total Members.
1859	582	12,060	7,478	67,006	988,648
1866	611	13,440	8,379	71,241	1,116,708
Gain,	29	1,380	901	4,235	128,060

## FREEWILL BAPTISTS.

The General Conference held its nineteenth session at Lewiston, Me., October 4-12, 1865. It meets (since 1841) every third year, being made up of delegates from "Yearly Meetings."

Their foreign mission is in Orissa, India, — four male missionaries, six female, six native preachers, two native colporteurs, and a printing-press. Expenditures, year ending Sept. 30, 1865, \$11,766.32. Home Missions, \$2,589.73. Mission to Freedmen (21 stations), \$4,397.66, besides for Beaufort meeting-house, \$2,067.60. Education, — \$1,011.66. Profits of printing establishment for three years, \$18,555.41. There are permanent funds for Education Society, Indigent Students, Biblical Professorships, Library, and Four Years' course of study.

The *Freewill Baptist Register*, for 1866, published at Dover, N. H., gives other information : The "Freewill Baptist Printing Establishment," Dover, N. H., is a flourishing institution, publishing works useful to the denomination, and also the *Morning Star*, a widely-circulating weekly religious newspaper, and the *Myrtle*, a Sabbath school semi-monthly. The "Freewill Baptist Quarterly" Societies, — Foreign Mission, Home Mission, Education, Female Systematic Beneficent, Anti-Slavery, Sabbath School Union, and the New York State Mission, and Western Home Mission Committee. Educational, — Hillsdale College, Mich.; Bates College, Lewiston, Me.; Biblical School, New Hampton, N. H.; New Hampton Institution, N. H.; Stratford Seminary, N. H.; Whitestown Seminary, N. Y.; North Western College, Wasioja, Min.; Pike Seminary, N. Y.; Prairie City Academy, Ill.; Lapham Institute, North Scituate, R. I.; Cheshire Academy, Ohio.

The Minutes of the General Conference give a list of 42 ordained ministers, 16 licensed ministers, and 211 sons of ministers, who have served in the army during the late war.

We take from the Minutes the following :

YEARLY MEETINGS.	No. of Q. M's.	No. of Churches.	Present number of Members.	Added by baptism since 1862.	Added by letter since 1862.	Dismissed.	Excluded.	Died.	Churches added.	Ordained since 1862.	Licensed since 1862.	Ministers.	Licentiate.
New Hampshire, . . .	9	140	8,486	714	458	642	208	490	6	11	9	152	6
Maine Western, . . .	4	72	4,068	433	345	218	81	176	2	2	1	61	5
Kennebec, . . .	6	99	5,833	676	333	347	201	282	5	2	6	95	7
Vermont, . . .	6	64	2,677	293	99	96	25	145	1			47	4
N. H. Purchase, . . .	6	37	1,688	86	140	145	124	56				43	1
Ohio, . . .	2	10	486	16	19	27	9	18				9	2
Susquehanna, . . .	5	36	1,205	107	53	85	52	69			2	25	6
Penobscot, . . .	8	106	3,356	377	201	134	236	199	4	1	1	82	4
Ohio and Pennsylvania, . . .	6	36	1,458	252	100	166	75	51		2		29	7
Ohio Northern, . . .	4	15	474	45	20	39	19	12				15	1
Ohio River, . . .	3	39	2,019	59	60	76	58	1	1			22	9
R. Island and Mass., . . .	3	40	4,151	446	222	187	97	143	2	1	1	49	2
Michigan, . . .	10	96	3,129	480	377	305	245	150	7	6	8	79	17
N. York and Penn., . . .	14	40	926	85	42	65	39	25	1	4	2	30	11
Northern Indiana, . . .	4	24	652	73	44	49	9	17	6	2	1	14	3
Genesee, . . .	5	28	1,353	149	103	81	60	53	1	1	1	28	1
St. Lawrence, . . .	2	13	510	69	27	38	27	22		1	1	14	1
Illinois Northern, . . .	5	37	1,146	177	91	158	75	55	5	1	1	26	4
Central New York, . . .	5	44	1,968	196	135	116	44	90		1	1	30	6
Union, . . .	2	14	622	17	59	30	13	25		2	2	14	3
Pennsylvania, . . .	3	11	461	246	54	63	25	8	1	4	3	7	3
Marion, . . .	3	15	648	100	46	51	40	27	1	1		12	4
Indiana, . . .	2	10	288	15	10	11	12	3				5	2
Wisconsin, . . .	11	79	2,329	482	371	328	170	104	3	2	4	71	8
Canada West, . . .	3	20	770	114	39	47	42	12	2	1		10	1
Central Illinois, . . .	2	12	420	70	31	36	55	30			1	7	4
St. Joseph Valley, . . .	5	19	505	64	28	55	20	28	1		1	16	4
Iowa, . . .	4	22	679	204	94	54	38	34				16	1
Minnesota, . . .	4	24	508	96	80	58	12	19	2			18	1
Iowa Northern, . . .	4	23	710	193	153	56	29	37	4		2	24	4
Iowa Central, . . .	2	7	100	18	9	7	2	7				6	3
Q. M's not connected, . . .	5	16	331	114	23	32	20	13	1			17	4
Churches not connected, . . .		5	90	54	37	5	17	3	1			4	1
<b>TOTAL, 30</b>	<b>147</b>	<b>1,252</b>	<b>64,076</b>	<b>6,420</b>	<b>3,903</b>	<b>3,806</b>	<b>2,178</b>	<b>2,373</b>	<b>56</b>	<b>45</b>	<b>44</b>	<b>1,076</b>	<b>140</b>

\* This Yearly Meeting has not been received into the General Conference.

#### METHODIST EPISCOPAL.

The *Methodist Almanac* gives the following Sunday school statistics, as taken from the annual report of the Sunday School Union of the Methodist Episcopal Church in 1865:

	Schools.	Officers & Teachers.	Scholars.	Volumes in Library.	Bible Classes.	Infant Scholars.	Expenses.	For S. S. Union.	S. S. Ad's taken.	Conversions.
Total, . . .	13,213	149,577	861,484	2,529,087	17,463	131,075	\$216,406	\$17,839	222,276	18,892
Last year, . . .	13,088	148,582	841,706	2,473,418	17,275	121,596	168,695	12,978	206,261	20,233
Increase, . . .	125	955	19,778	55,669	188	9,479	\$47,711	\$4,860	15,995	1,659
Decrease, . . .										1,341

The Missionary statistics (for 1864) were as follows:

FOREIGN.	Missionaries.	Members.	DOMESTIC.	Missionaries.	Members.
LIBERIA, . . . . .	19	1,493	GERMAN, . . . . .	240	22,787
SOUTH AMERICA, . . . . .	9	125	INDIAN, . . . . .	11	1,026
CHINA, . . . . .	27	159	SCANDINAVIAN, . . . . .	31	2,146
GERMANY, . . . . .	43	4,132	FRENCH, . . . . .	3	62
INDIA, . . . . .	47	164	WELSH, . . . . .		116
BULGARIA, . . . . .	3				
SCANDINAVIA, . . . . .	13	949	Total Domestic, . . . . .	286	26,138
Total in 1865, . . . . .	161	7,022	Total Foreign, . . . . .	161	7,022
			Grand total, . . . . .	447	33,160

The receipts for missionary purposes, both home and foreign, during the year 1864, were \$558,993.26, an increase of \$129,224.51 over the previous year; averaging 60.2 per member.

The Educational list gives twenty-three Colleges, two Biblical Institutes, and seventy-seven Seminaries, Female Colleges, and Academies.

We have not the original report of 1859 at hand, but our pages gave it in that year, excluding the churches in Liberia and Germany. Doing the same this year, we find a gain of 378 travelling preachers; 4,110 local preachers; 49,272 members, and a loss of 84,215 probationers,—net loss of members, 34,943.



From the *Methodist Almanac*, of 1866, we take the following table of the statistics of the METHODIST EPISCOPAL CHURCH, collected in 1865:

CONFERENCES.	TR. PREACHERS.			Local Pres.	NUMBERS IN SOCIETY.			BENEVOLENT CONTRIBUTIONS.			
	Effect.	Sup.	Total.		Members	Probab.	Total.	Miss. Sub.	S. S. Un.	Tract So	
Baltimore, . . .	72	21	93	93	12,037	1,635	13,750	\$18,348 77	\$31 00	\$5 00	
Black River, . .	164	33	197	192	19,353	1,941	21,894	8,869 20	461 56	441 38	
California,† . .	90	11	101	100	3,912	538	4,450	2,388 75	142 30	51 00	
Central German,†	61	11	72	92	7,977	983	8,960	8,209 80	228 44	392 81	
Central Illinois, .	137	13	150	247	16,652	1,465	18,117	9,160 72	340 81	266 75	
Central Ohio, . .	93	17	110	156	15,322	1,536	16,858	12,797 01	221 47	335 82	
Cincinnati, . . .	141	15	156	209	25,105	2,115	27,220	24,762 53	575 97	289 00	
Colorado, . . .	14	..	14	8	214	15	229	1,000 00	43 75	45 20	
Delaware, . . .	33	1	34	94	6,504	328	6,832	435 95	..	3 31	
Des Moines, . . .	65	9	74	144	8,422	1,811	9,733	3,205 20	46 25	53 60	
Detroit, . . .	90	12	102	172	14,559	1,579	16,138	9,083 51	171 21	148 33	
East Baltimore, .	202	28	230	155	29,246	4,295	33,542	22,937 72	549 57	522 33	
East Genesee, . .	180	26	196	151	19,492	1,615	21,107	9,308 77	306 52	200 93	
East Maine, . . .	73	17	90	79	8,715	1,907	10,622	2,132 23	219 84	164 44	
Erie, . . .	203	31	234	278	25,523	2,284	27,807	24,441 47	803 70	878 35	
Genesee, . . .	105	12	117	78	7,396	638	8,004	4,880 78	329 87	111 01	
German Miss., . .	41	..	41	27	3,465	1,151	4,616	1,167 04	490 26	379 02	
Holston, . . .	41	4	48	55	5,412	685	6,107	..	86 00	70 15	
Illinois, . . .	149	20	169	371	26,029	2,945	28,974	19,921 30	461 30	370 15	
Indiana, . . .	100	15	115	217	21,936	2,760	24,696	10,592 70	229 80	255 60	
India Mission, .	26	..	26	9	117	92	209	..	..	..	
Iowa, . . .	89	5	94	192	14,591	1,415	16,006	6,112 03	98 80	100 78	
Kansas, . . .	60	6	66	112	4,005	1,327	5,332	2,441 50	69 50	65 65	
Kentucky, . . .	30	1	31	27	2,489	411	2,900	779 70	3 60	2 75	
Liberia Miss., . .	21	3	24	42	1,350	102	1,452	..	..	..	
Maine, . . .	96	27	123	83	10,303	1,710	12,013	4,498 74	229 22	371 80	
Michigan, . . .	125	11	136	190	12,748	1,739	14,487	7,376 64	260 27	72 98	
Minnesota, . . .	74	7	81	108	5,966	1,033	7,029	2,855 56	173 85	73 50	
Missouri & Arkansas,	68	6	74	143	7,161	1,464	8,625	1,590 25	33 00	7 35	
Nebraska, . . .	21	..	21	16	1,309	320	1,629	731 05	12 90	6 35	
Nevada, . . .	14	..	14	..	..	..	..	..	..	..	
Newark, . . .	131	7	138	93	20,686	2,513	23,199	16,729 50	814 03	826 48	
New England, . .	165	29	194	101	17,805	2,081	19,976	18,616 80	387 90	574 84	
New Hampshire, .	97	27	124	93	10,577	2,550	13,127	5,390 54	272 35	23 50	
New Jersey, . . .	136	16	152	156	22,493	3,623	26,116	17,075 62	679 57	68 76	
New York, . . .	244	41	285	202	32,807	4,222	37,229	25,813 82	1,172 91	1,272 49	
New York East, .	161	35	196	200	28,218	3,404	31,622	24,911 93	855 02	150 49	
North Indiana, .	108	18	126	268	20,269	5,023	25,292	13,528 46	225 92	232 62	
North Ohio, . . .	97	16	113	131	13,282	862	14,144	11,607 64	284 17	267 53	
N. W. German, . .	70	5	75	49	4,636	1,047	5,683	4,498 85	141 87	139 80	
N. W. Indiana, . .	101	18	119	161	15,562	1,376	16,938	8,269 72	242 98	174 69	
N. W. Wisconsin, .	35	3	38	41	2,260	445	2,705	785 40	77 57	21 40	
Ohio, . . .	150	23	173	742	27,034	2,069	29,103	21,814 92	537 76	325 13	
Oncida, . . .	141	39	180	128	16,884	1,914	18,798	10,203 27	352 88	325 13	
Oregon, . . .	42	8	50	66	2,592	436	3,028	1,526 10	172 80	76 38	
Philadelphia, . .	244	11	255	352	45,970	6,179	52,149	57,593 44	1,371 81	4,426 51	
Pittsburgh, . . .	204	22	226	225	33,222	5,362	40,584	39,472 90	1,262 53	453 60	
Providence, . . .	116	12	128	87	14,353	1,573	15,926	12,725 18	479 12	344 76	
Rock River, . . .	139	29	168	212	16,910	1,590	18,500	12,978 94	786 90	537 65	
S. E. Indiana, . .	74	15	89	133	15,370	1,037	16,407	8,789 68	161 25	535 31	
Southern Illinois, .	100	10	110	338	17,311	3,167	20,478	6,852 29	298 22	253 50	
S. W. German, . .	77	..	77	101	5,624	778	6,402	4,900 85	177 57	536 20	
Troy, . . .	164	34	198	126	22,381	2,053	24,434	12,243 62	528 65	1,190 66	
Upper Iowa, . . .	107	15	122	172	12,010	1,496	13,496	6,953 56	339 12	370 73	
Vermont, . . .	113	17	130	89	11,777	1,454	13,231	7,109 52	273 90	356 80	
Washington,† . .	21	..	21	43	7,877	317	8,194	43 25	..	..	
West Virginia, . .	73	13	86	155	12,523	2,486	15,009	3,438 08	47 55	35 60	
Wisconsin, . . .	113	17	130	156	10,186	1,496	11,682	7,078 83	272 75	1,179 75	
West Wisconsin, .	68	9	77	114	6,177	743	6,920	2,883 95	86 45	64 75	
Wyoming, . . .	95	15	110	136	13,295	2,068	15,363	6,435 29	283 16	316 37	
Total, . . .	6,049	806	6,915	8,682	820,094	104,952	925,046	600,840 97	19,206 55	22,508 18	
Last year, . . .	5,856	965	6,821	8,205	829,379	98,941	928,320	497,620 76	14,860 91	17,347 77	
Increase, . . .	193	..	94	477	..	6,011	..	103,220 21	4,345 55	5,161 01	
Decrease, . . .	..	99	..	..	9,285	..	3,277	..	..	..	

† Last year's statistics. None received this year.

[The last figure of total "members" we make "1" instead of "4," and "decrease," therefore, to be 9,288. Against Holston, "48" total preachers should be "45," to balance line and column.]

"The month of October, 1866, is the centenary of American Methodism. What a sum, for our 'ready reckoners,' will be the multiplication of our numbers from the first gathering of six persons for preaching, in Barrack Street, whom the good Barbara Hick had gathered to the preacher's house, to the numbers that now swell our ranks!"

## REFORMED PROTESTANT DUTCH.

The "Fifty-Ninth General Synod of the Reformed Protestant Dutch Church in North America" was held in June, 1865. The "Summary View," printed in the proceedings, gives the following totals, which we compare with those of 1859 :

	1865	1859
Particular Synods,—New York, Albany, and Chicago, . . .	3	?
Classes (including Classes of Arcot, India), . . .	32	30
Churches, . . .	427	410
Ministers, . . .	436	409
Number of Families, . . .	34,125	?
Received on Confession, . . .	2,385	5,165
" Certificate, . . .	1,650	1,744
Now in Communion, . . .	54,286	50,304
Baptized,—Infants, . . .	8,064	8,844
" Adults, . . .	540	978
Number of Catechumens, . . .	19,864	14,431
Number in Biblical Instruction, . . .	15,700	?
Total No. of S. School Scholars, . . .	40,256	40,905
Contributions,—Religious and Benevolent, . . .	\$225,410 44	\$125,271
" Cong'l purposes, . . .	\$45,540 99	\$38,645
TOTAL, . . .	\$770,951 43	\$513,916

## PRESBYTERIAN.

Of the twenty or more Presbyterian Churches in America, we can give but few reports in this number. The Minutes of each "General Assembly of the Presbyterian Church in the United States of America," for the session of 1865, give full reports. Those of the "Old School" still reckon, in its number of Synods, Alabama, Arkansas, Georgia, Memphis, Mississippi, North Carolina, South Carolina, Texas, and Virginia, which seceded some years ago; and their forty Presbyteries in the number of Presbyteries; but with no membership or other reports. Those Presbyteries form part of the "General Assembly of the Confederate States of America;" and while diminishing the numbers of the Old School Assembly, fortunately relieved that body of a heavy mass of pro-slavery and treason. From present appearances of Southern loyalty and Christianity, the seceding churches do not seem likely to return. In the summary of the Old School are included the foreign Presbyteries of Siam, Shanghai, Ningpo, and Western Africa; and the Synod of Northern India (including the Presbyteries of Allahabad, Ferrukhabad, and Lodiana). These number 38 churches, 2,793 communicants, and 1,387 in Sabbath schools.

The following are the summaries, compared with 1859 :

	O. S.		N. S.	
	1865	1859	1865	1859
Synods, . . . .	35	33	23	23
Presbyteries, . . .	185	168	108	108
Ministers, . . .	2,301	2,578	1,694	1,688
Licentiates, . . .	296	299	122	137
Candidates, . . .	319	489	187	365
Licensures, . . .	103			
Ordinations, . . .	94			
Installations, . . .	149			
Pas. rel. diss., . . .	109			
Ministers rec. fr. other denom., . . .	14			
Ministers dis. to other denom., . . .	10			
Ministers dec'd., . . .	64			
Churches, . . .	2,623	3,487	1,479	1,643
" org'd, . . .	46			
" rec fr. other denom., . . .	3			
Churches dis. to other denom., . . .	2			
Churches dis'rd, . . .	23			
Members added on exam'n., . . .	10,540	24,004	6,685	10,705
on certificate, . . .	8,316	10,879	5,325	4,832
Total, . . .	18,856	34,883	12,010	15,537
Communicants, . . .	232,450	279,600	143,645	137,989
Baptized, adults, . . .	2,821	6,692	2,336	3,548
" inf'ts., . . .	9,692	16,194	3,360	4,508
S. S. members' p., . . .	162,574	156,127	112,781	?
CONTRIBUTIONS.				
Gen. Ass'y, . . .	\$7,539	?	\$7,069	\$5,109
Home Missions, . . .	105,383	\$137,519	94,507	91,405
For Missions, . . .	179,712	169,865	112,296	67,574
Education, . . .	117,814	161,525	36,952	65,709
Publication, . . .	31,121	31,556	46,305	41,672
Min. Relief, . . .	22,362	?	4,256	?
Congregational, . . .	1,939,566	2,070,479	1,264,667	?
Miscellaneous, . . .	338,327	198,843	601,141	?
TOTAL, . . .	2,797,639	2,924,448	2,067,183	?

## PROTESTANT EPISCOPAL.

Two almanacs give the statistics,—the "Protestant Episcopal Almanac" and the "Church Almanac;" the former published by the "Protestant Episcopal Society for the Promotion of Evangelical Knowledge," the latter by the "Protestant Episcopal Tract Society." Whether there is any special significance in the distinction of Societies and Almanacs, we are too far outside to know; but, statistically speaking, we are decidedly in favor of the latter. From the "Church Almanac" we take our tables.

The same authority gives, under "General Institutions," the General Theological Seminary, New York, and the University of the South, Sewanee, Tenn.; and we gather from the particulars under the several "Dioceses and Missions," twelve Colleges or Universities, nine Theological Schools, and twenty-three Academies, Schools, &c.,—of which latter, two are preparatory schools for theological study.

The following table gives the reports as collected in 1865 :

DIOCESES AND MISSIONS.	Clergy.	Parishes.	Ordina- tions.		Candidates for Orders.	Churches Consecrated.	Baptisms.			Confirmations.	Communi- cants.		Marriages.	Burials.	Sun. School		Missionary and Charitable Contributions.
			Deacons.	Priests.			Infants.	Adults.	Total.		Added.	Present number.			Teachers.	Scholars.	
Maine, . . . . .	20	18	3	0	2	0	214	114	328	129	156	1,589	61	256	187	1,391	\$11,639 21
New Hampshire, . . . . .	22	21	3	5	1	99	51	150	110	77	1,085	36	98	100	787	5,722 60	
Vermont, . . . . .	30	37	0	0	6	0	132	56	188	117	2	2,110	63	196	173	1,335	6,732 35
Massachusetts, . . . . .	116	78	6	4	11	2	1,133	203	1,336	689	717	9,619	450	891	655	7,794	150,928 36
Rhode Island, . . . . .	38	32	3	3	0	1	352	144	496	323	368	3,928	212	409	518	4,217	45,612 55
Connecticut, . . . . .	150	129	5	7	22	2	1,421	443	1,864	1,073	939	12,596	542	1,152	1,693	9,592	216,909 02
New York, . . . . .	395	311	23	27	47	6	6,053	1,097	7,150	3,250	2,330	33,318	1,898	3,445	3,763	34,727	843,549 96
Western N. York, . . . . .	149	167	6	1	14	6	1,653	571	2,224	1,582	1,866	14,061		1,543	12,688	258,094 27	
New Jersey, . . . . .	113	102	6	3	16	4	1,292	265	1,557	835	622	7,930	357	891	1,138	9,355	162,844 31
Pennsylvania, . . . . .	233	229	9	13	25	6	3,201	536	3,737	1,553	1,551	22,041	1,157	2,142	766	29,053	235,729 33
Delaware, . . . . .	16	25	0	0	1	0	320	49	369	120	185	1,172	62	169	241	2,334	14,396 16
Maryland, . . . . .	160	135	5	7	12	2	2,464	265	2,748	1,750	1,215	10,059	675	1,674	974	7,488	130,627 83
Virginia, . . . . .	112	109					834	185	1,019	207		6,500	344	1,103			
North Carolina, . . . . .	52	68															
South Carolina, . . . . .	67																
Ohio, . . . . .	100	101	3	3	14	1	652	110	762	564	509	6,984	319	650	932	7,376	135,121 98
Georgia, . . . . .	27																
Kentucky, . . . . .	28	34	2	2	9	1	290	71	377	289	168	2,045	82	281	178	1,446	32,545 66
Tennessee, . . . . .	26				3					93							
Mississippi, . . . . .	42																
Louisiana, . . . . .	62	35	0	1	3	0	757	229	987	539	465	4,247	260	560	614	4,219	58,544 23
Michigan, . . . . .	37																
Alabama, . . . . .	89	82	4	1	7	4	979	203	1,182	551	442	3,854	256	465	593	4,309	131,332 03
Illinois, . . . . .	6	14															
Florida, . . . . .	32	36	3	2	2	0	306	117	423	165	142	1,510	95	184	247	2,017	18,741 87
Indiana, . . . . .	22	32	1	1	0	0	313	71	364	212	181	1,162	71	145	118	1,047	62,568 92
Missouri, . . . . .	61	45	7	3	1	1	632	214	846	387	526	3,373	178	171	414	3,846	69,262 73
Wisconsin, . . . . .	18	28	1	1	4	0	228	50	361	209	60	1,205	30	57	75	472	14,479 00
Texas, . . . . .	35	44	2	1	2	1	250	58	309	150	199	1,208	44	99	233	1,743	24,629 33
Iowa, . . . . .	28	29	0	0	1	0	556	62	618	92	149	1,245	202	348	185	1,427	28,775 03
California, . . . . .	37	25	0	2	10	0	459	42	541	24	73	1,106	67	189	180	1,577	21,339 25
Minnesota, . . . . .	19	11			0		43	17	60	38		171	26	43	24	190	
Kansas, . . . . .	5	4															
Arkansas Miss'n, . . . . .																	
Oregon & Wash- ington Mission, . . . . .	11	9		2			47	34	81	80							
Northwest'n Mis- sion, . . . . .	17	12	2	4	4	3				169							
Western Africa Mission, . . . . .																	
China, Japan, & Greek Missions, . . . . .																	

Dioceses, . . . . .	34	Baptisms—Adults, . . . . .	5,297
Bishops, . . . . .	41	Not stated, . . . . .	15,393
Priests and Deacons, . . . . .	2,426	Confirmations, . . . . .	12,943
Whole number of Clergy, . . . . .	2,467	Communicants—added, . . . . .	154,118
Parishes, . . . . .	2,322	Present number, . . . . .	7,487
Ordinations—Deacons, . . . . .	94	Marriages, . . . . .	15,650
Priests, . . . . .	91	Burials, . . . . .	17,538
Candidates for Orders, . . . . .	220	Sunday School Teachers, . . . . .	150,400
Churches Consecrated, . . . . .	40	Scholars, . . . . .	\$2,700,004 08
Baptisms—Infants, . . . . .	24,689	Contributions, . . . . .	

A comparison of official reports for 1859 and 1866, gives the following:

Year.	Dioceses.	Bishops.	Priests and Deacons.	Total Clergy.	Parishes.	Deacons Or- dained.	Priests Ordained.	Candidates for Orders.	Churches Consecrated.	Infants Bap- tized.	Adults bap- tized.	Baptisms not specified.
1859	31	39	1,979	2,018	1,935	109	69	233	57	25,666	6,007	593
1866	34	41	2,426	2,467	2,322	94	91	220	40	24,689	5,297	91
Increase, . . . . .	3	2	447	449	327		22					
Decrease, . . . . .						15		13	17	977	310	472

Year.	Confir- mations.	Communi- cants added.	Total Com- munica'ts.	Marriages.	Burials.	S. S. Teachers.	S. S. Scholars.	Contributions.
1859.	17,514	14,822	127,953	6,774	12,481	13,452	109,551	\$1,265,642.96
1866.	15,390	12,943	154,118	7,487	15,650	17,538	150,400	2,700,004.08
Increase, . . . . .			26,165	713	3,169	4,086	40,849	1,434,361.12
Decrease, . . . . .	2,154	1,879						

## THE CATHOLIC CHURCH IN THE UNITED STATES

Is reported in *Sadlier's Catholic Almanac and Ordo* for 1866. There is no General Summary, nor a particular summary to many of the Dioceses. We have been, naturally, perplexed in counting the various items; but we think the following is very near accuracy.

We have not included Parish Schools, which the *Almanac* makes distinct from Select Schools and Academies; they are numerous, but are reported only in part.

The first-named diocese in each province is an archbishopric.

Provinces.	DIOCESES.	Established.	Churches and Chapels.	Stations.	Churches building.	Clergy.	Religious Institutions.		Ecclesiastical Seminaries.	Academies, &c.	Colleges.	Asylums and Hospitals.
							Male.	Female.				
Baltimore.	Baltimore, . . . . .	1789	108	16	4	189	5	11	3	9	6	14
	Charleston, . . . . .	1820	*									
	Erle, . . . . .	1853	45	9	3	29	1	3		2		2
	Philadelphia, . . . . .	1809	218	82	9	177	1	13	3	24	3	10
	Pittsburg, . . . . .	1843	90	16	1	100	4		1	5		7
	Richmond, . . . . .	1821	*									
	Savannah, . . . . .	1850	9	22		14		5		2		3
	Wheeling, . . . . .	1850	27			16			1	4	1	1
Cincinnati.	Vicariate of Florida, . . . . .	1857	5	20				1		1		
	Cincinnati, . . . . .	163	43	4		181	3	8	1	11	1	5
	Cleveland, . . . . .	1847	125	39		90	6	20	1	7		6
	Covington, . . . . .	1853	24	40		32	1	2		13	1	
	Detroit, . . . . .	1832	64			54	1	7		3		4
	Fort Wayne, . . . . .	1857	62		9	52	1	4		9	1	
	Louisville, . . . . .	1808	68	18		81	4	9	1	14	2	4
	Saut Ste Marie, . . . . .	1857	32	18		20	1	2		1		
New Orleans.	Vincennes, . . . . .	1834	107	60	6	62	1	2	1	1		3
	New Orleans, . . . . .	1793	85			123	5	9	1	15	3	14
	Jalveston, . . . . .	1847	55	88		44	2	5		11	2	
	Little Rock, . . . . .	1843	*									
	Mobile, . . . . .	1824	12	16	1	29	1		1	2	1	4
	Natchez, . . . . .	1837	16	53		15		2		4		
	Natchitoches, . . . . .		*									
New York.	New York, . . . . .	1808	96	35	3	161	8	12	2	23	3	9
	Albany, . . . . .	1847	123	60		95	5	6	1	5		7
	Boston, . . . . .	1808	111	10	6	119		1		3	2	4
	Brooklyn, . . . . .	1853	41	12			1	5		6		2
	Buffalo, . . . . .	1847	160	30		112	9	17	4	21	1	14
	Burlington, . . . . .	1853	35		4	18				3		1
	Hartford, . . . . .	1844	74	62		68		6		4		2
	Newark, . . . . .	1853	76	9		78	2	7	1	3	1	3
Oregon.	Portland, . . . . .	1855	45	4		29		3		3		
	Oregon City, . . . . .	1846	17	51		14				11		
	Nesqualy, . . . . .	1850	16	20		14		1		8	1	4
	Vancouver's Island, . . . . .		†									
	Vicariate of Br. Columbia, . . . . .		†									
St. Louis.	St. Louis, . . . . .	1826	80	17	1	125	2	23	2	12	4	17
	Alton, . . . . .	1857	100	47		75	2	4	1	5	1	2
	Chicago, . . . . .	1844	135	101	7	308	1	15	1	10		7
	Dubuque, . . . . .	1837	87	20	12	58	1	14				
	Milwaukee, . . . . .	1844	307	90		150	3	5	1	8		5
	Nashville, . . . . .	1837	*									
	Santa Fe, . . . . .	1850	118	100		50		6	1		1	1
	St. Paul, . . . . .	1850	72	100		43	3	6	1	6		5
San Francisco.	Vicariate of Indian Ter., . . . . .		26	37		21	4	4		5	1	3
	Vicariate of Nebraska, . . . . .	1851	10	39	2	8				4		
	San Francisco, . . . . .	1853	55	8		50	1	4	1	5	2	5
	Los Angeles and Monterey, . . . . .	1850	24	18	3	22		1		4	2	2
	Vicariate of Marysville, . . . . .	1860	35	70		17		3		1		
	TOTAL (defective as above), . . . . .		3,164	1,480	75	2,743	79	251	31	288	41	174
	BRITISH AMERICA, ‡ . . . . .		997			1,014	10	91	24	39	23	14
	‡ 2 archbishops, 20 bishops.											

\* Not reported.

† In British America.

It will be seen that no reports are given from five dioceses; the "total" is therefore too small. Those dioceses in 1859 were reported as having 83 churches or chapels, 66 clergymen, 8 female religious institutions, 3 ecclesiastical seminaries, 15 schools or academies, and 5 asylums or hospitals. Deducting those from the reports in the *Almanac* of 1859,

— a comparison shows, in the United States, a gain of 913 churches and chapels, 723 clergymen, 118 female religious institutions, 13 ecclesiastical seminaries, 18 schools or academies, and 21 asylums or hospitals. If there is an error in our figuring, it is in the item of female religious institutions.

## Congregational Necrology.

GRACE WELCH BARNES, wife of Thomas Thwing, of Boston, Ms., was born at West Brookfield, Ms., July 12, 1789. Her parents, Thomas and Elizabeth Barnes, were persons of eminent piety, and trained their seven children in the truths and practice of religion. They, and their parents also, were active promoters of Christian enterprise, and cheerfully gave of their property to the maintenance of the institutions of the gospel. The site where now the Congregational meeting-house stands, facing the beautiful green at West Brookfield, was a gift of this family to the parish. Not a few of the pastors of this ancient church, founded a century and a half ago, have had reason to rejoice in their helpful sympathy and co-operation through many generations down to the present time.

In her early life, Grace was characterized by a quiet, dignified demeanor, which secured for her the respect as well as love of those who knew her. One of her early associates, still living, speaks of her as being "very amiable and devotedly pious," and recalls the impressions which the uniform correctness of her deportment then made upon her mind, more than fifty years ago. She witnessed the propriety of her daily life not only abroad, but in the familiar intercourse of the household, and remembers distinctly the restraint which her presence imposed when she was prompted to undue freedom of remark. Born of an honored and pious ancestry, trained in her girlhood by watchful parents, instructed not only in the elements of a solid education, domestic and secular, but in the truths of religion, she early became a Christian. She joined the Congregational Church, West Brookfield, in 1810. Her Christian experience was clear and decided. Her conviction of personal sinfulness seems to have been painfully vivid. She compared her distress on account of it to the raging of the sea before Jesus came into the ship to his disciples, but afterwards followed a great calm, that calm which so distinguished her whole Christian life and gave her that cheerfulness and patience for which she was characterized.

March 4th, 1817, she was united in mar-

riage, at West Brookfield, to Thomas Thwing. In less than three years after her marriage, she and her husband accepted an appointment from the American Board, to labor among the Cherokee Indians. But sickness prevented her entering upon that work.

In 1824, they removed to Ware, and there remained till 1837. In both places they were welcomed as efficient laborers in the church and benevolent enterprises of the day. The first Sabbath school in West Brookfield was formed in their house. Female prayer-meetings, circles of prayer Sabbath evenings and at five o'clock in the morning, were held there before a church edifice was erected. On removing to Boston in 1837, a still larger field of labor was opened to both husband and wife. Her life was intimately connected with Salem Church, in Boston, which she joined in 1838. Although in feeble health, she was not idle. Her active usefulness was manifested through the Maternal and other Associations and in entertaining numerous guests at her house. She was an unspeakable blessing to her family. "If these two 'Sisters of Charity,' have been of service to the community and the Church," said Rev. Mr. Fay, "if this only son has been able to endure hard labor with but small remuneration, and yet keep faith in God and sustain a cheerful spirit, they all owe it largely to her ceaseless prayers, wise counsels, and hopeful spirit."

In May, 1863, this honored mother in Israel seemed very near her end, even in sight of the gates of the Celestial City. She then went through her immediate conflict with death. She conversed cheerfully with her family about her departure, and "gave commandment concerning her bones." But, unexpectedly to herself and others, she recovered her strength in a good measure, so as to be able occasionally to go to the sanctuary, which was for so many years her place of worship. Four weeks before her death, she heard a sermon from a former beloved pastor, Rev. Joseph H. Towne, D. D., upon the resurrection of the body and that future life upon which she has now so triumphantly entered

She enjoyed this last discourse exceedingly, little thinking how near that life was to her; but on Thursday morning, August 31st, 1865, after but four days' confinement to her room, unexpectedly to all she passed away and entered upon a glorious immortality. And now,

"After life's fitful fever she sleeps well."

She has gone to join her family, of which she was the seventh and the last to go over the flood.

Of her last moments there is little to be said. But one of her children was with her when she was seized with her last sickness, the other two being in Maine. She expressed great joy that her absent son reached home the afternoon before she departed. He offered prayer and conversed with her enough to know that she had no fears of death. After prayer he repeated to her a part of the hymn beginning:

"I am waiting by the river,  
I am watching by the shore;  
Only waiting for the boatman, —  
Soon he'll come and bear me o'er."

During most of Wednesday night her reason was clouded, and her articulation almost unintelligible. At two o'clock, Thursday morning, she fell into a quiet sleep, from which, without pain, at six o'clock, she entered the saints' everlasting rest.

"She passed through morning's golden gate,  
And walked in Paradise."

Her husband, younger daughter, and only son (Rev. E. P. Thwing, of Quincy, Ms.), were with her as she breathed her last. The latter closed her eyes and broke the silence of the chamber of death by repeating that triumphant doxology of Paul which such a scene must ever elicit: "THANKS BE TO GOD, WHO GIVETH US THE VICTORY THROUGH OUR LORD JESUS CHRIST."

---

Rev. SAMUEL AUSTIN BENTON, of Anamosa, Iowa, died in Barnet, Vt., 19 November, 1865.

He was born in Waterford, Vt., 3 May, 1807, son of Samuel S. and Esther (Prouty) Benton, and labored upon a farm till he was twenty-one years of age, having very limited educational advantages. He was not baptized till he was several years old, and the administration of that ordinance occasioned se-

rious thoughts, and convictions of duty in regard to religion and the ministry, which never left him. When at length he obtained hope in Christ, he entered upon a course of education with reference to the ministry. He pursued academical studies at Peacham, Vt., and Amherst, Ms., and entered Amherst College in the fall of 1832, but removed to Middlebury in his junior year, and was there graduated in 1836.

He taught the Academy at Randolph, Vt., two years, at the same time pursuing theological studies with Rev. James Buckham, of Chelsea, and was licensed, 7 August, 1838, by the Orange Association. After supplying the pulpit in Stafford ten months, he was called to the pastorate, and about the same time received an invitation to become pastor at Saxton's River. He accepted the latter invitation, and was ordained 15 January, 1840. Rev. Henry B. Holmes, of Springfield, preached the sermon. He was dismissed 23 November, 1842, and, soon after, went to Michigan under commission from the American Home Missionary Society. He labored at Armada and Bruce seven years, residing at Armada, and was then employed at Armada all the time for six years. At the end of that period he removed to Anamosa, Iowa, and was acting pastor there for eight years; when he received a commission as Chaplain of the Thirty-first Iowa regiment, and remained in that service till the close of the war.

He was a man of much native ability, a ready and powerful speaker, and his labors among the Western churches were greatly blessed.

In September, 1838, he married Sarah M. Nutting, of Randolph, a sister of Rev. George B. Nutting, of the Syrian Mission. She died, 3 August, 1841, and in March, 1842, he married her sister, Eliza A. Nutting. She died, 2 August, 1864, and he married, 29 August, 1865, Miranda Doxtater, of Madison, Iowa.

P. H. W.

---

Rev. ASAPH BOUTELLE died in Peacham, Vt., 12 January, 1866, aged sixty-one years three months and five days.

He was a son of Asaph and Annah (Stearns) Boutelle, and was born in Fitchburg, Mass., 7 October, 1804. He fitted for college at New Ipswich Academy, was graduated at Amherst in 1828 and at Andover in



1831. Having been licensed by the Andover Association, 20 April, 1831, he was ordained to the ministry by the Presbytery of Newburyport, at Bradford, Mass., 26 September, 1831, and went to Ohio, where he was employed as a missionary at various places for twelve years. He was installed pastor at Alexandria, Ohio, 15 June, 1843. Rev. Samuel W. Rose, of Fredonia, preached the sermon. From this pastorate he was dismissed in 1847. Removing to his native State, he was installed, 10 January, 1849, pastor of the Congregational Church in Lunenburg. Rev. E. W. Bullard, of Fitchburg, preached the sermon. He was dismissed in January, 1851, commenced preaching in Peacham, 19 Jan. and was installed, 13 February. Rev. William B. Bond, of St. Johnsbury, preached the sermon. In this pastorate he continued till his death, which was occasioned by consumption.

His only publication was a sermon in memory of Newell March, January, 1854.

He married, 6 October, 1831, Fidelia Eaton, of Fitchburg.

P. H. W.

REV. CHARLES HENRY BOYD died at Manchester, N. H., January 5, 1866. He was the youngest of five children of Ebenezer and Hannah Boyd, of Fracestown, N. H., where he was born November 4, 1836.

His father died of consumption when Charles was only three years old, and the same dread disease removed his mother when he was only twelve. Both of them were devoted Christians. In very early years Charles manifested that intense love of knowledge which made him the thorough scholar subsequently; and there was good evidence also that he had become the subject of a genuine change of heart, even before the death of his mother. It was her privilege to hear from his own lips the expression of an earnest desire that he might become in manhood a minister of the gospel. It was *his* desire, as well as hers. Often would he come into the house and tell her, in childlike words, that he had been "lying down on the green slope near by, and looking up into the sky and thinking of his God and Saviour, and looking forward to the time when he should be a minister." He lived a Christian life in childhood.

After the death of his mother, as he grew

up, the natural feebleness of his constitution became more manifest, and his relatives feared that a course of study would undermine his health. Yet so earnest was he in application, so ready in acquisition, and withal so discreet and faithful in heeding the requirement of physical exercise, that his guardian, with whom he was living at Manchester, permitted him to return to Frances-town, and enter the Academy there. That was a most happy day to the young enthusiast in learning. He often referred to it in subsequent years.

He entered Dartmouth College in 1854, and at once took a high rank in a large class,—a rank which he ever maintained. Every member of his class will testify to his unassuming piety, his unvarying amiability as a companion and friend. Never descending to intrigue or deception to promote the ends of ambition, never striving to appear more than he was, his motives were ever transparent. He lived a consistent Christian life in college. This is saying much, as every college graduate well knows.

He was self-distrustful, and this had led him to defer a public profession of religion; but he felt that he had waited too long, and at the end of the Sophomore year he performed that duty by uniting with the church at Francesstown. From this time his Christian experience rapidly matured; he became indeed "strong in the Lord," yet was he gentle and "harmless as a dove." He was honored and looked up to by all of his class. In his Senior year, when the writer's personal acquaintance with him began, all of the classes associated his name with everything that was "pure and lovely and of good report" in college affairs. Who will forget the fervor of his prayers, and richness of his remarks in the class prayer-meetings, and in that cherished Saturday evening meeting in the vestry beside the college meeting-house? And in that precious revival of 1858, will not the remembrance of his faithful, happy activity long linger with those who were in college on that favored occasion? As President of the Theological Society, how faithfully he guided its exercises and labored for its interests, all well know. When a much-esteemed classmate was suddenly removed by death in the Senior fall, Mr. Boyd was elected by the class to deliver a eulogy before the faculty and the

entire college. He performed the service admirably, — making it what a eulogy should be, but not often is. It was printed; and the spirit of Christian resignation and faith and hope which breathed forth in it, will *now* make it a precious memorial, not only of the subject of it, but also of the author.

He graduated in 1858, with very high honor, and soon engaged in teaching in Washington city. He found it necessary to resort to teaching, to obtain pecuniary means to go forward in his course to the ministry. We have received high testimonials to his character and influence there. At the end of a year he was recalled to Dartmouth by an election to the position of Tutor in Mathematics. It is hardly necessary to remark, that he was highly regarded in his new situation. He mingled with the students as one of them, engaged in their prayer-meeting services "to the edification of all," as one writes. The light of his earnest Christian example ever shone.

After holding this position for a year, he entered the Seminary at Andover. Here, also, he held a very high rank. When Rev. Dr. Bond, of Norwich, Conn., on account of feebleness, needed an assistant, a letter of inquiry was sent to Andover. Mr. Boyd was then in his Senior year. In reply, Professor Phelps recommended *him* in the following terms: "Mr. Boyd is in every way the right man for your purpose. I know of no one who can be had, who is his equal for the position you wish to have filled. As a man, as a Christian, as a friend, as a preacher, — in fact, all around, — he is excellent." This testimony, from so discerning a source, is ample in itself. The people at Norwich proved the truth of it. On graduating at Andover, with an intermission of only two weeks, he entered upon his labors at Norwich, where he continued until the spring of 1864, when he was invited to become pastor of the church at Mystic Bridge, Stonington. Here he was ordained and installed on the 4th of May. He was married, November 26, 1863, to Miss Lizzie H. Cragin, daughter of the late Paul Cragin, jr., of Manchester, N. H. In his new field, much labor needed to be done. He toiled unweariedly, and much beyond his strength, although at the time he thought not so; yet so the sequel soon proved. He never seemed satisfied with the amount of labor which he accomplished, and he gave

himself no rest. His was the spirit of self-sacrifice.

In April, 1865, he began to be troubled with a hoarseness. Frequently it attacked him without any warning, making it even painful to preach. It was evidently a result of dyspepsia, which developed itself severely during the following summer. He labored on, until it was no longer possible for him to meet the duties of his charge. He resigned his pastorate in May. It was not accepted by his sympathizing, affectionate people. They offered to continue his salary for three or six months, while he should endeavor to regain his strength by rest and recreation, which seemed to be all that was needed. He went to Boston, where he consulted an eminent physician, who emphatically advised him to make a change of climate, and leave the ministry. This latter charge, especially, came as an arrow to his heart, and he could not feel willing to comply with it fully until he had made further effort to recover. The next three months he passed at his native home, with no favorable result. In September, the people of his charge, at his earnest request, sorrowfully accepted his resignation.

He then went to Saratoga, hopefully, and in a few weeks he seemed better. It was only a seeming Hope revived, and he consented to try to preach half a day for a friend. It brought so little apparent exhaustion that he was greatly encouraged. He preached a second and third Sabbath. After that he failed rapidly. His physician stated that very little hope of recovery remained. His disease had assumed the form of consumption of the blood. His brother was sent for to come to him from Manchester. With him Mr. Boyd went to that city, attended constantly by his wife. He seemed not injured by the journey, but he lingered only three weeks and two days. He was constantly resigned, yet such was the nature of his disease, that he was unconscious that death was advancing so rapidly. Even to the day before he died he had expectation of recovery. But all was serene and trustful. Redeeming love was his theme in sickness, as in health. So silently did he pass away that friends around scarce knew the time. They looked and he was "asleep in Jesus."

Early he has been called from the Master's service on earth to share the Master's joy in heaven.

W. W. D.

REV. DAVID LEWIS PARMELEE died in Litchfield, Ct., June 29, 1865, in the seventieth year of his age. He was the eldest son of David and Lucy (Lewis) Parmelee, and was born in Litchfield, Nov. 11, 1795.

Having acquired a good English education in the best schools in his native village, he became, at the age of sixteen, a clerk in the mercantile house of Messrs. Norton & Beach, in Goshen, Ct., and remained with them five years. Upon the dissolution of the firm with which he had served a faithful and approved apprenticeship, he became connected in marriage with Miss Sally Stanley, only daughter of William Stanley, Esq., of Goshen, and commenced business as a merchant on his own account.

Although he had been baptized in his childhood, after the forms of the Episcopal Church; and had, during the years of his minority, been a conscientiously strict Episcopalian, he was all the while an evident and earnest inquirer after truth, and a frequent attendant on the ministrations of Dr. Lyman Beecher, then pastor of the Congregational church in Litchfield. It was after his removal to Goshen, however, and while attending on the ministry of Rev. Joseph Harvey, that his mind became settled in regard to the great principles of evangelical faith; and then it was, as he believed, and afterwards manifested, that he became a renewed man. Still, being accustomed to exercise a careful judgment on all matters of vital moment, and not fully satisfied as to the character of his religious experience, he deferred making a public profession for several years, till, in a season of special revival, he obtained new light, and new evidence of the work of the Holy Spirit upon his heart, and openly espoused the cause of Christ. However upright he had always been in his dealings with men, — however successful in his secular business, — and however honored, as he had been by his townsmen, in matters of public responsibility and trust, he now inquired, in reference to what should be his future line of service for Christ, "Lord, what wilt thou have me to do?" He had, by his honest industry, and exact attention to all the details of business, acquired a competence as to property, and now, with some just appreciation of the value of the "true riches," he felt a strong desire to preach "the glorious gospel of the

blessed God." That he might carry this desire into effect, he entered upon a course of theological reading and study under the direction of Rev. Dr. Harvey, his former pastor, and after two years thus employed, offered himself before the Middlesex, Ct., Association, and by that body was approved and licensed to preach the gospel.

After laboring for a season in several parishes as a temporary supply, he was, at the age of thirty-five, ordained and installed as pastor of the Congregational church and society in Bristol, Ct. Although entering on the public ministry thus late in life, compared with many, it was evident that God had ordered his previous course of training, even in things secular, as well as religious, that he might the better know how to "take care of the church of God." He at once gave proof that he was "not a novice," and hence, not "being lifted up with pride," he did not "fall into the condemnation of the devil" (as some do). His ministry of ten years in Bristol was eminently useful and successful. The congregation was largely increased. Special revivals were enjoyed, and the church greatly strengthened and prospered. The town of Bristol then had, as it has now, an active, enterprising population, and their pastor's previous habits of life, exact and prompt, in all secular transactions, not only enabled him to know how and when to deal with them to their own benefit, but also led them the more highly to esteem him as a man, and to appreciate his services as a "good minister of Jesus Christ."

But the ministry of reconciliation faithfully performed in a large and increasing congregation, is a work wearing to both body and mind. So our departed brother found it, and at the end of ten years' constant labor, "instant in season, out of season," feeling the need of temporary rest, he sought a release from the people of his charge. He was accordingly dismissed, much to the regret of the church and of the ministerial brethren with whom he had been associated in ecclesiastical relations.

He was not, however, allowed to remain long unemployed. The church and society in Litchfield, South Farms (now Morris), soon sought his labors, and he shortly after was installed as their pastor. The church had been feeble and divided, but his labors were blessed,

promoting their union and strength; and his ministry of twenty years as their sole pastor, was one of great spiritual benefit to them and to their children. As a watchman on the walls of Zion, he was ever vigilant against the incursions of error. As a shepherd, entrusted by the great Head of the church with the care of the flock, like his namesake of old, "So he fed them according to the integrity of his heart, and guided them by the skillfulness of his hands." He was, at the same time, deeply interested in all the benevolent and religious enterprises of the day; his own agent in presenting these objects to his people; and thus bringing them up, by precept and by example, to a creditable degree of activity in the cause of temperance, of education, of home and foreign missions, and of all those human and Divine charities which tend to make the world better and happier, and to bring honor unto God. Having no other family than his beloved wife, and having made ample provision for her earthly comfort, he gave, by his will, valuable legacies to several of our more important institutions for enlarging the kingdom of Christ. During the last four years of our brother's life, in consequence of waning bodily health and strength, he gave up the responsible charge of his church, and removed to Litchfield, so that the village where he had his birth, was also the place of his death. Yet still he continued to serve his Master as occasion and health permitted, — sometimes by preaching and administering the special ordinances to his own beloved church, sometimes to neighboring churches, often in the ecclesiastical councils of his own Association, — and always in the village conference and prayer meetings.

His last sickness of eight weeks was painfully severe, but he knew in whom he had believed, and whose gospel he had so long declared; his end was peace; he rests from his labors, and his works do follow him.

We have said of Mr. Parmelee that he was not a "novice," even at the first. Neither was he ever distinguished for human scholarship, — never studied Greek nor Hebrew, — never received any college degree or honor, — never had the modern misapplied, and questionable reputation of being a "smart man."

Yet as a *theologian*, — as one who had learned and adopted the views of the great

Masters of Divinity of ancient New England, such as Bellamy and Edwards and Hopkins, and the doctrinal tenets and teaching of the Holy Book, — he was a workman that needed not to be ashamed.

Indeed, in ability to "box the compass" in all the cardinal and semi-cardinal points and quarterings of theology, but few of the present generation of ministers excelled him. As a *preacher*, what he had of eloquence lay not in voice nor in manner, but in clear statement, in close argument, in scriptural proof and illustration, and in natural inference and pungent application. Hence, his sermons were always instructive, and were listened to with interest and benefit by lovers of Bible truth.

As a member of ecclesiastical bodies, he was rightly regarded as one of the first among his brethren, — well versed in all the rules of order and details of business; — wise and faithful in counsel, a kind healer of divisions and strife, yet never inclined to favor expediency at the expense of right.

As a minister of God for good toward the sick and the bereaved, — toward the widow, the fatherless, and the youth and children of his charge, — of intense patriotism in the nation's trials, — the friend of humanity in every form and of every complexion, — his memory will be ever dear to all who knew him, and his RECORD IS ON HIGH. V.

---

Rev. MOSES ROBINSON died at Steamboat Rock, Iowa, 2 September, 1865; aged fifty years, four months, and six days.

He was a son of Cephas and Matilda Robinson, and was born in Burlington, Vt., 26 April, 1865. He was graduated at Middlebury in 1839, and at Union Theological Seminary in 1842, and received license from the Presbytery of New York in the spring of 1842. Returning to Vermont he married, 20 July, 1842, Elizabeth M. Smith of Monkton, and immediately went West to engage in the home missionary work. He preached in Livonia, Ia., 1843-44, and was there ordained as an evangelist in the spring of 1843; in Brownston, La., 1844-45; in Wadsworth, Ohio, 1845-46. Finding that his health required a change of climate, he returned to Vermont in 1846, and was acting pastor at Danville four months, and at Enosburgh three

months. At Enosburgh he received a call to the pastorate, which he declined, but by mutual agreement he was constituted pastor by vote of the church, with the privilege on either side of dissolving the relation upon three months' notice.

He preached at Enosburg, from 1 March, 1847 to 1 June, 1851, and then became acting pastor at Newport, where he remained

four years, during the last three of which, he preached on alternate Sabbaths in Newport and Brighton. In the summer of 1855 he removed to Iowa. He preached in Iowa City five months, in Waterloo seven months, and about 1 June, 1856, became acting pastor at Steamboat Rock, where he remained till his death.

P. H. W.

### Books of Interest to Congregationalists.

Is looking through a volume published in 1841 by the Presbyterian Board of Publication, entitled "Records of the Presbyterian Church in the United States of America," embracing the official minutes of their early bodies from 1706 to 1788, we repeatedly ran across the name of John Brainerd, particularly in connection with the Indian missions; and we wished for information about him. That want is fully met in a remarkably valuable contribution, not only to religious biography, but to history.<sup>1</sup>—"As the friend of Whitefield, the Tennents, Presidents Edwards, Burr, and Dickinson,"—well says the biographer,—"as the trustee for twenty-six years of the College of Princeton; as the Moderator of the Old Synod of New York and Philadelphia [the then Presbyterian Church]; as one selected to fill the place of President Edwards at Stockbridge, on his transfer to Nassau Hall; as a chaplain in the old French war on the frontiers of Canada; as the first domestic missionary of the Presbyterian Church in the United States; as a faithful missionary to the Indians for more than twenty years; and, above all, as a holy and consecrated man of God, I think there are materials in the life of John Brainerd to justify the tardy presentation of his journal and biography to the public."

John Brainerd's name has been, and always will be, eclipsed by that of his brother David. The life of the latter, drawn by the pen of the elder Edwards, and heightened in interest by his tender ties with one of the family of that eminent man, has long had its

place as a classic in religious biography. But the younger brother deserves the labor which a fitting biographer has now given. The extract we have quoted is an epitome of his life. Patient investigation seems to have discovered every item still lingering either in record or tradition. Somewhat scanty materials have been grouped into a full-shaped biography. The work bears evidence on its face of careful research—and we have had some experience in such matters—into everything which could furnish a date or a fact. Original letters and other papers are liberally introduced; and much collateral religious history. The result is a trusty and exhaustive record; and, written in a capital style for such a record,—a remarkably interesting and satisfactory book. There is not a "dry" page in it.

John Brainerd became a Presbyterian. He was licensed by the New York Presbytery; but he was of Congregationalist stock, and trained in its fellowship. We have failed, probably from carelessness, in finding the date of his church-membership; but he was a native of that Haddam which was so prolific in eminent men. Of the local influences which doubtless had some, and the religious influences which had more power, no more graphic description could be given than that in the *Life of Emmons* (ed. 1861, I. 2-8), by Professor Park,—who, if he was known only as a biographer, would be known as unsurpassed by any living writer in that department. If John Brainerd lived and died a Presbyterian, this memoir shows what faith and vigor he carried with him from the Congregational order, in days when Connecticut Congregationalism and Presbyterianism had little to separate them. The biography gives full accounts of the family,—a labor of love to one of that stock; not the least of the sources

<sup>1</sup> The life of John Brainerd, the brother of David Brainerd, and his successor as Missionary to the Indians of New Jersey. By Rev. Thomas Brainerd, D. D., pastor of "Old Pine Street Church," Philadelphia. Philadelphia: Presbyterian Publication Committee. 12 mo. pp. 496.

of interest to Congregationalists. It is enriched also with satisfactory historical and biographical notes, and is the best contribution to this kind of literature lately issued.

— Anything truthful pertaining to the life and character of our late Chief Magistrate<sup>1</sup> is of interest and value to every truly loyal American. Dr. Holland has had, and has secured, unusual facilities for obtaining the materials — and confessedly has the ability to arrange them — for making a book at once reliable and attractive, “a book for the people,” and we are sure the people will want and will appreciate it. The engraved likeness of his subject is the best we have ever seen. We are cordially grateful to the author of this work for his patriotic labors, and to the publishers for the faithful manner in which they have given them to the reading public. It is a worthy memorial of Abraham Lincoln, our martyr President.

— The military biography of “Stonewall Jackson”<sup>2</sup> is well worth reading, to see what a sturdy character the strongest Calvinism can make; and how a good man can be on the wrong side sometimes. Stonewall Jackson’s Christian character none can doubt. In spite of his error, the country will yet be proud of his strong piety, earnest faith, and thoroughly Puritanic zeal. This biography is a very readable book; especially so to one who served in a corps to which “Stonewall Jackson” was a living and lively reality in the Valley, at Winchester, at Strasburg, at Cedar Mountain, at Manassas, and at Chancellorsville. The book, however, is not always reliable as to facts, though doubtless the writer was entirely honest. The events of “Banks’ retreat” are far from accurate; and the battle of Winchester, occurring therein, is wonderfully colored. The account of Cedar Mountain battle gives us 32,000 men, against Jackson’s “two divisions and a portion of a third.” The fact was, we had less than 8,000 men, and were badly overmatched. The author mentions ten brigades of the rebels as actually engaged; we had five. Our pages,

however, are not the place to correct the errors which we find in regard to the places with which we are familiar. E.

— We have no right to express any opinion upon Dr. Murphy’s Commentary on Genesis,<sup>3</sup> just introduced in fine shape to the American public, until we have had opportunity to examine it. It has the indorsement of Rev. Dr. Joseph P. Thompson, however, in these words:—

“I would commend it as a timely antidote to much of the negative and destructive criticism upon the Pentateuch which has so largely obtained in Germany, and of late in England also, rather than as a complete solution of the many sacred questions in language, in science, and in history which pertain to the so-called ‘Books of Moses.’ The merits of Dr. Murphy’s work, are a nice critical analysis of the text, a candid consideration of all alleged difficulties, a common-sense view of the principles of interpretation, and a philosophical clearness and comprehensiveness in the statement of inference or of doctrine. It consists of an exact literal translation of such passages as contain either verbal or grammatical difficulties, and of a critical and exegetical commentary based upon the grammatical construction of the text, and framed in view of the best lights of modern criticism and science. Thus, in the narratives of the creation and the deluge, our author unfolds, step by step, the literal meaning of the sacred writer, and evolves from the Hebrew a sense which accords with the facts of astronomical and geological science.”

— Theological students and pastors will be gratified to find a new edition of Dr. Pond’s Lectures.<sup>4</sup> He tells us they have been all re-written, and some of them “have received important modifications.” They are replete with sound orthodoxy and good common sense. We earnestly wish them a wide circulation. Will not some loving steward of Christ place a few hundred copies at the disposal of the American Home Missionary

<sup>1</sup> The Life of Abraham Lincoln, by J. G. Holland, Member of the Massachusetts Historical Society. Springfield, Mass. Published by Gordon Bill. 1866. pp. 544.

<sup>2</sup> Stonewall Jackson. A Military Biography, with a Portrait and Maps. By John Esten Cooke, formerly of General Stuart’s staff. New York: D. Appleton & Company. 1866. 8vo. pp. 470.

<sup>3</sup> Lectures on Pastoral Theology, by Enoch Pond, D. D., Professor in the Theological Seminary, Bangor. Draper & Halliday, 58-64 Cornhill, Boston, Mass. pp. 395. \$1.75.

<sup>4</sup> A Critical and Exegetical Commentary on the Book of Genesis, with a new translation. By J. G. Murphy, D. D., T. C. D., Professor of Hebrew, Belfast. With a Preface by J. P. Thompson, D. D., New York City. Andover: Warren F. Draper. 1866. 8vo. pp. 535.



Society, for gratuitous distribution among its needy laborers in distant and destitute fields? A copy in the hands of many a self-denying man we wot of would help him to many a better sermon.

— That Christ will come to reign personally upon the earth again, may be doubted, for many reasons besides *the one great reason*, viz., the utter want of proof from the Bible that He will thus come. This little volume<sup>1</sup> gives the views of a "layman" on this subject, which has called forth the efforts of abler men. He writes with evident sincerity, and his reasoning will aid in confirming those who are now inclined to adopt his opinions.

— The subject of Baptism is still open for discussion. Little new may be said now; but to collate all that has been best said, and to put it into an available form and yet not beyond the reach of our common readers, is a work requiring great patience and perseverance. Mr. Ingham has given to his countrymen, and sent a few copies over to the benighted of America, the fruits of his toil in this direction, modestly calling his great work, "A Hand-Book on Christian Baptism."<sup>2</sup> It is rather a Thesaurus, or Cyclopædia. In the main, it is fairly written as a controversial book. We dissent from his interpretation, of course. He brings to his aid the opinions of the ablest Baptist writers, and of some very critical scholars. He makes very much of the concessions of different writers who have opposed the exclusive immersion dogma; and taking a sufficient number of them, he finds that collectively they yield all the immersionists claim. In our view our brethren have not been wise in husbanding their resources, and fortifying themselves at every available point, as they might have done. But if it be conceded that this entire question turns on the settlement of ten disputed points, and ten writers take them in hand, and each yields five and with

the other five satisfactorily to himself settles the question, and so through the ten, each giving up one-half of his defences, and in the other half fortifying his position and driving his assailants from the field, does that prove his *cause* weak, or his position untenable? To us it proves the reverse. But to all who wish to see the largest, the ablest, and on the whole the fairest treatise in favor of immersion as the only mode of Christian baptism, we heartily commend this book. If the more water the better Christian, let the floods open and receive us all!

There is an abridgment of the above work in pamphlet of 76 pages, — price 75 cts.

— The history, faith, and polity of the Baptists have received the attention of D. B. Cheney, D. D., in a lecture delivered before the Addisonian Society of San Francisco, and published in that city by Towne & Bacon in a pamphlet of 60 pp. It is well written and is well printed, taking the usual denominational views of the questions that divide that sect from others.

— We refer to Agassiz' Structure of Animal Life,<sup>3</sup> to call attention to the sixth lecture, — on "Evidence of an Intelligent and constantly Creative Mind in the Plans and Variations of Structure." Prof. Agassiz is not like some scientific men — ashamed to connect nature with God.

— The American Tract Society, of Boston, have recently issued the following interesting books: —

"Precious Truths," sixty VERY short sermons — less than two pages to each — on very important themes: "Words to the Winners of Souls, by Horatius Bonar, D. D.," — excellent and suggestive; "Enoch Roder's Training," 233 pp.; "The Good Fight," 208 pp. — admirable and attractive; "Reef Village, or What a Few Can Do," 168 pp.; "Polished Diamonds, by Rev. John Todd, D. D.," 72 pp. — just like the able author, whom our youth claim as their own; "The Fisherman's Daughter," 143 pp. — interesting to young readers. The same fertile source of reading matter have issued the "Freedman's Second and Third Readers," well fitted to the purposes for which they are designed.

<sup>1</sup> Views of Prophecy concerning the Jews, the Second Advent, and the Millennium. By a Layman. Philadelphia: Smith, English & Co., No. 23 North Sixth street. New York: Sheldon & Co. Boston: Gould & Lincoln. Cincinnati: Geo. S. Blanchard & Co. 1866. pp. 94.

<sup>2</sup> A Hand-Book of Christian Baptism, by R. Ingham. London: Simpkin, Marshall & Co., Stationers Hall Court. 1865. pp. 624, octavo. For sale by Gould & Lincoln, 59 Washington street, Boston. 8vo. pp. 136. Price \$4.00.

<sup>3</sup> The Structure of Animal Life. Six Lectures delivered at the Brooklyn Academy of Music, in January and February, 1862. By Louis Agassiz. New York: Charles Scribner & Company. 1866. 8vo. pp. 138.

## Editor's Table.

**ORDINATION WITHOUT INSTALLATION.**—We need not commend the elaborate and thoughtful article upon this subject (pp. 151-9) to a more than common attention. It concerns a vital feature in our polity and practice. We are sorry that we cannot assent to its argument entire. While we agree with the object aimed at,—the equal standing of all ministers, whether pastors or not,—we do not agree with the theory adopted to reach that end,—the theory that there are two perpetual, scriptural “orders” in the ministry, namely, “pastors” and “evangelists.” We believe that there is but one “order” of ministers, namely, “ministers of Christ.”

Our brother seems, naturally, touched by some denials of ministerial character to all but settled pastors. He need not be. Such a theory is held by very few persons; and by them from a kind of antiquarian reverence for the New England fathers, rather than from any practical belief. Nobody acts upon such a view.

The early New England theory was as described by our contributor. They began with the theory that there is no minister except a pastor. Elected and inaugurated to the pastoral office in a particular church, he begins to be a minister; dismissed, he is no longer a minister,—just as a railway superintendent comes into office and goes out. “Ordination” was nothing more than inaugurating into the chief office of a local church; and “deposition” was dismissal from that office. Even the pastor “was a layman to all the world except his own congregation; and had no right to exercise any clerical functions elsewhere.”

But the fathers soon became inconsistent. Almost immediately they recognized former ordinations in England. They ceased to re-ordain re-settled ministers. Theoretically they clung to their early view, which arose, evidently, from their opposition to having a minister imposed upon any church by outside authority. To secure this immunity—in which we all believe—they resorted to a defective and unscriptural theory of the min-

istry; one which strips of ministerial character almost every minister mentioned in the New Testament. The logic of events showed their error. As soon as the population got out of the sound of the Atlantic surf, and especially when Christians undertook to “preach the gospel to every creature,” the absurd idea that no man could, as a minister of Christ, preach the gospel or baptize a convert, except where some church had elected and inaugurated him, disappeared. In an editorial note to the “Cambridge Platform,” in the work prepared by Drs. Leonard Bacon, Field, and Gillett—a note signed “B.”—the change in opinion is thus stated:—

“This platform recognizes no ministry at large—no minister of the gospel other than the pastor or teacher of a particular church. But now all the Congregational churches acknowledge the difference between a minister of the gospel and a pastor of a church. The former has no official power in any church or over any Christian. He is only a man set apart to preach the gospel where God in his providence may call him.”

So far, we agree with our contributor. But when he advances the theory, to find a ministerial *status* for our nearly two thousand ministers not pastors, that there are two “orders,” “pastor” and “evangelist,” to be, on scriptural grounds, perpetuated in the Christian church, we separate.

Taking it for granted that “pastor” is one “order,” he endeavors to prove that “evangelist” is another. He speaks of the “permanent existence” of this “order.” He argues that a man is to be ordained as such. The distinction between the two is one requiring distinct ordinations. Of course, one ordained a pastor is permanently of a different “order” from “evangelist,” and vice versa. His theory necessarily is that it is not a distinction of *work*, but of “order;” for it requires a peculiar “ordination.” “Ordination without Installation” is not quite an accurate heading; he argues for ordination “as an evangelist.” All ministers not pastors are “evangelists” or nothing. That is, this is the logical theory.

But it is not satisfactory :

1. Our brother agrees that a pastor may become an evangelist or an evangelist become a pastor at pleasure, without re-ordination. This is totally destructive of a "permanent" "order"-ship. An essential, scriptural, distinction in *ordination itself*, can not be ignored in this way. Any distinction of "orders," so clear as to require distinct "ordination," is an essential and permanent distinction.

2. The argument of our brother finds it impossible to preserve any distinction *after* ordination. He considers a "stated supply" — i. e., an "acting pastor" of a church to be equivalent to "evangelist." "The ordination of Timothy (p. 158) qualified him to be a 'stated supply' at Ephesus." "He labored (p. 156) not as a settled pastor, but as a 'stated supply,' an evangelist, at and about Ephesus." But he nullifies the distinction between an evangelist and a pastor: "The work of an evangelist (p. 155) is of the same nature, in its effects, as that of a pastor. . . . Persons called evangelists received the same instructions and discharged the same functions as did pastors." But, again, he nullifies the distinction between pastors and stated supplies: The "stated supply" is "virtually just as much its pastor (p. 159) in respect of rights and duties" . . . as much "to control its pulpit, to represent it in councils." That a stated supply is an evangelist; an evangelist's work, functions, and instructions, the same as those of a pastor; and a stated supply just as much a pastor in rights and duties as if a settled pastor, — only shows that it is utterly impossible for even so clear a mind as that of our esteemed brother to preserve any kind of distinction between these two "orders" in the ministry.

3. But our contributor also shows that the "order" of evangelists is *not* the same in its work, as that of "stated supplies." "This work (page 156) included acting for the church in the ordination of officers, teaching and exhorting and preaching the Word;" — referring to Timothy, who, he says, "at the request of the apostle, spent several years at Ephesus on a special mission." Now, a stated supply of ours is not on a special mission to a particular church, and is not there to act for the church in ordaining officers ["bishops"]; he is there as a "bishop" himself; acting as pastor in all respects, with the sim-

ple distinction that certain things which relate to civil law or ecclesiastical usages are not performed. We do not refer to men who are merely hired to preach, but to those whom our brother means; men who, by choice of the church, live with them, preach to them, watch over them, and do pastoral work just as a "settled pastor" does, but without certain legal or ecclesiastical forms. There is no identity of work between what our brother declares Timothy's to be, and that of an acting pastor of a church, — in the *essential* particular of ordination of bishops.

4. But the work of Timothy and Titus (he is claimed as an evangelist, though not called one) is not adequately stated in this article. Look at the directions: "rebukenot an elder, but entreat him as a father." "Let the elders that rule well be counted worthy of double honor." "Against an elder receive not an accusation, but before two or three witnesses." "Lay hands suddenly on no man." "If any man teach otherwise . . . from such withdraw thyself." "The things that thou hast heard . . . commit thou to faithful men, who shall be able to teach." To Titus: "That thou . . . shouldest ordain elders ["bishops"] in every city." "A bishop must be blameless . . . For there are many unruly or vain-talkers . . . whose mouths must be stopped . . . teaching things which they ought not . . . wherefore rebuke them sharply." If Timothy and Titus were "evangelists," and are the examples, then evangelists are to select and ordain ministers, to sit in judgment on ministers, to receive accusations against ministers, and pass judicial censure on ministers. Now if we are to have an evangelist, let us have the genuine article. Let him go round among the churches; ordain ministers, try ministers, examine the condition of the churches, and exercise the discipline of censure on their members. For that was what *these* evangelists were charged to do. But if we must have them, should not we do better to have bishops who are, at least, bound by established church laws? Stated supplies do no such things; if we have any men who are doing it, we should do well to see what has crept into our Congregationalism.

The fact seems to be, that both Timothy and Titus were a kind of deputy-apostles. There is not the slightest appearance of their being "stated supplies." No church called

them; Paul sent them. They had a special work to do. Titus, instead of being a "stated supply" to some church, was to "ordain elders in every city." They had precisely the work to do which Paul would have done if there himself, — the work of an apostle, not of "pastor" or "stated supply." And as to this theory's affording any status to ministers other than pastors or acting pastors, there is not the slightest likeness between the work with which Timothy was charged, and the duties of a secretary of a society, a chaplain, a president of a college, or anybody else, unless it be missionaries who go out to missions *already* established to superintend both churches and native pastors, or district secretaries of the Home Missionary Society, who oversee a general field; and in these we should be sorry to find any exercise of the judicial functions of Timothy and Titus, unless they can show a direct commission from the apostle Paul, or one higher than Paul.

But, do not the Scriptures require that these two, and only these two "orders" be perpetuated, namely, "pastor" and "evangelist"? and that these two are distinct in ordination? Our brother argues so. We are not satisfied that he is right. Not on the question whether there is no distinction of *work*, such that a minister employed in one capacity is appropriately called "pastor," and one in another capacity called "evangelist." But we see no reason to suppose that this distinction of work is permanent in any man's case, or that two such "orders" of different men are to be perpetuated.

We can not, of course, here go into an exhaustive discussion of this matter; but we make some suggestions for consideration.

The only passage in the New Testament which calls ministers pastors, is Ephesians iv. 11-13: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ; till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This is the *only* passage, it should be remembered.

Now as to evangelist: the word is used twice besides. Once, "He entered into the

house of Philip the evangelist." Acts xxi. 8. "But watch thou in all things; do the work of an evangelist; make full proof of thy ministry." 2 Tim. iv. 5. It has been made a matter of complaint that the translators of our version used the word "bishop" where that occurs, instead of translating it literally "overseers." Suppose we adopt this principle here; then we find "Philip the preacher of the gospel;" and "do the work of a preacher of the gospel," or, as Barnes calls it (Apostolic Church), "publisher of the gospel." Who would find an "order" here different from any other "order"? Translate it, in the passage in Ephesians, and we have, "he gave some apostles; and some prophets; and some *publishers of the gospel*; and some pastors and teachers." One sees instantly that any distinction of "order" between "preacher" and "pastor," and especially one requiring distinct ordination, is absurd.

But if it is insisted that the passage in Ephesians specifies "orders," and perpetual "orders," then,

1. It proves *four* orders. There is not a shadow of intimation regarding *one* which does not apply to *four*. All were "for the work of the ministry;" all "for the edification of the body of Christ," "until" a time not yet come.

Our Episcopal brethren insist on the permanence of the apostolic "order;" if we assert that this passage *proves* the permanence of that of "evangelist," it is equally valid for Episcopacy. If we deny the permanence of the apostolic order, then we admit that this passage is not conclusive as to the "evangelist." Our contributor says, "We are not arguing with believers in Episcopacy." True; but a theory which will not stand when we are arguing with them, is not good at any time.

Now we say that the apostles were to have no successors. They were set apart as witnesses of Christ's resurrection, and none others were appointed to succeed them.<sup>1</sup> Not

<sup>1</sup> This is the usual argument. But we think it should be varied. It does not appear to us that the *main* object of the apostleship was to bear witness to the resurrection. The original setting apart (Matt. x.) and the great commission state the *main* object to be, to preach the

that none others *could* be appointed, (for a time, certainly) for there were "above five hundred" able to testify to this fact; but that none others *were* so appointed.

But the same argument which shows that the apostles' office ended with themselves, applies to evangelists. We take from Barnes' *Apostolic Church* his argument on the apostolic succession. (1.) "There is no *command* in the New Testament to the apostles to transmit to others the peculiarity," &c. No more to the evangelists. The direction to Timothy to "commit to faithful men" was that they might "teach." (2.) "There is no affirmation that it *would* be thus transmitted." So of evangelists. (3.) "It was impossible that the peculiarity of the apostolic office *should* be transmitted." Just as much so as to evangelists of the Timothy kind; for they were as well defined by Chauncy: "Inspired ministers of Christ to his churches, sent by the apostles to places where they had preached, and to churches already planted, to visit, teach, and direct as to the election of officers, and see a supply of what was wanting, or prepare matters for the apostles' coming." It is evident, at a glance, that *this* office could not be perpetuated. Our churches were not planted by the apostles; *they* never preached about these parts; they can not send anybody; and if anybody waits till they come, they will wait long. It is just as impossible to have deputy-apostles, as apostles.

2. If the passage in Ephesians makes evangelists a perpetual "order" of ministers, why is the name omitted in the parallel passage, 1 Cor. xii. 28; "God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles," &c. The omission of evangelists is unaccountable, if they were a permanent order.

3. If evangelist was to be a perpetual "order," it is surprising that there is not the slightest reference to this "order" beyond the three allusions quoted. We find nowhere any references to choosing men for

this "order," nor for their qualifications, nor for setting them apart. We do find the characteristics of bishops or elders, and deacons, but none of evangelists. We find where apostles were "set apart;" and elders and deacons; but not a solitary instance of "evangelist." We find mention of different persons as apostles, and as elders, and as deacons; but we find only one person called "evangelist," and he was a deacon. We find men doing a work properly called that of evangelist; but we find no distinction of persons whatever. Not an ordination of one as such, nor a command to ordain as such, nor a single individual ever noticed as exclusively such; and, in all the careful directions as to qualifications, not the slightest hint that any such distinct class was ever to exist.

4. The work of an evangelist is ascribed indifferently to all ministers, as well as to others. While the word evangelist is used three times, the *verb* corresponding is used fifty-three times. Barnes says that the *verb* corresponding to the noun "bishop" is equivalent to "exercising the office of a bishop." By the same reasoning, the *verb* corresponding to the noun evangelist is equivalent to "exercising the office of an evangelist." Who did that? We find specified, Christ Jesus, Peter and the apostles, that part of "the church which was at Jerusalem," when scattered abroad, Philip, men of Cyprus and Cyrene, Paul, Barnabas, Timothy. This shows that all these were evangelists, whether our Saviour, apostles, ministers, deacons, or private brethren. Would it not be hard to find any Scripture proof that any one of these was "ordained as an evangelist?" And is not the indiscriminate application of this word a strong indication that there is no such distinction of *persons* as to require a peculiar "order" and a peculiar ordination.

5. If one objects to this etymological use of the term, then he must object to the same method when used to disprove the succession of the apostleship. If the term "evangelist" is used three times, that of "apostle" is used more than three, in reference to other persons besides the twelve. Epaphroditus is called an apostle, Phil. ii. 25; some brethren who accompanied Titus to Corinth, 2 Cor. viii. 23; Barnabas, — "which when the apostles Barnabas and Paul heard," — Acts xiv. 14; Sylvanus and Timothy, 1 Thess. i. 1, and ii. 6;

---

gospel all over the world. An indispensable *qualification* was, that they could testify to the resurrection; but it was *only* a qualification. There were five hundred others who could do it, most of whom were alive when Paul wrote to the Corinthians.

James, the Lord's brother, Gal. i. 19. If the use of "evangelist" three times must be in a technical, "order," kind of sense, then the more times' use of "apostle" prove that the twelve had successors.

There are two theories, therefore, about "evangelist." One defines itself as a "preacher of the gospel;" so that when Timothy is told to "do the work of an evangelist," he was told, among all his other duties, not to neglect preaching. The other, that Timothy's entire work,—and Titus' too,—tells what an "evangelist" was. If the former be true, then the formal enumeration is thus:—"He gave some apostles; and some prophets; and some preachers of the gospel; and some pastors and teachers." (It would read queerly to say, "He gave some apostles; and some prophets; and some *stated supplies*; and some pastors and teachers.") If this first view is true, then there is no distinction of "order," but only of *work*. The same man was apostle and preacher; the same was preacher and pastor. If the second theory is correct, then the "order" of evangelist ended with the apostolic days; or, if Timothy and Titus had successors in selecting, ordaining, trying, and rebuking ministers, and exercising discipline in churches, our Congregationalism is an impertinence.

Want of space forbids us to look at the "order" of "pastors." We most fully and heartily believe in the duty and importance of pastorship. Our churches are greatly weakened by the want of it.

But leaving this for the present, we think that our Western brethren (and Eastern, too), who are not "settled pastors," should take a higher ground. They are not "evangelists," if Timothy's was a technical "order." They need no such subterfuge as an "order" which will still leave no status to nearly a thousand of our ministers. They are "ministers of Christ!" Why not say that there is but one kind of ministers, namely, *ministers*. Ordination is the act of setting apart a man to "the work of the ministry." A local church does not make a man a *minister*; but it does make him a *pastor*. The call of God selects the man to be a minister; a local church (in our polity) is the visible medium of that call; and the voice of the churches approves, recognizes, and formally "sets apart." There is a clear distinction

between a minister and a local church officer. The minister cannot exercise official powers in a local church without that church's consent; but he preaches, baptizes, and administers the Lord's Supper by an authority depending on no local church, but on Christ. He is an "ambassador for Christ," not an ambassador from a local church. When he is to become a church officer, if never ordained, he is first ordained a minister, then installed a pastor. A church can inaugurate a pastor, but it does not ordain a minister; that is done by the *churches* represented in council. If a pastor is dismissed, he ceases to be a pastor; but he does not cease to be a minister; and when resettled he does not require reordination, but only installation, *i. e.*, inauguration. There are distinctions in ministerial *work*, but none in the essence of ordination. He may be evangelist, chaplain, pastor, secretary, or any other ministerial character which God's providence may make him. A pastor dismissed and assuming the duties of an evangelist, or an evangelist becoming a pastor, needs no new ordination which, on any other theory, he *must* have.

Why not ordain a man to the "work of the ministry?" It is a Scripture phrase. Paul makes various subdivisions, but all "for the work of the ministry." "Ambassadors for Christ" have committed to them "the ministry of reconciliation." Paul says, "take heed to the ministry which thou hast received of the Lord." He thanks God for "putting me into the ministry." He tells Timothy, "make full proof of thy ministry." "Who is Paul, and who is Apollos, but ministers by whom ye believed?" "Are they ministers of Christ? (I speak as a fool) I am more." It was "by the gospel, whereof I was made a minister." Tychicus was a "faithful minister in the Lord." Timotheus was a "minister of God." "If thou . . . thou shalt be a good minister of Jesus Christ." If such passages imply a class of men specially set apart to preach the gospel and administer its ordinances, then that class exists totally irrespective of, and above, all subdivisions. It makes a minister a great deal more than a kind of moderator of a church-meeting; not in power to rule, nor to bind by priestly authority; but a messenger from Christ, who has not got to ask leave of somebody before he can baptize a penitent or a child.



No. These brethren laboring east and west in Christ's cause, whether with churches, or in training up men for the ministry, or in exploring waste places, or among the freedmen, or in religious organizations, or in prisons, or with sailors or soldiers, — the hard working, faithful, devoted Christians are "ministers of Christ." Christ owns them. Their standing does not depend on the petty politics of some local church. A great denomination loves them. Let them ignore the far-fetched, unsatisfactory, and useless record of "evangelist," and stand on the simple, uniform, equality of "ministers of Christ."

DECLARATION OF FAITH. — The allusion, in Prof. Lawrence's article, to the presenta-

tion of the final draft of the Declaration at Plymouth, suggests to us the propriety of putting on record a precise account of that presentation. From want of space in this *Quarterly*, we defer it until July.

TIMES OF MEETINGS OF GENERAL ASSOCIATIONS. — We wish to call special attention to the following corrections of Times of Meetings, to be made in our list published in *January Quarterly*, page 56 :

MICHIGAN ; Thursday, May 17, — instead of Tuesday, May 15.

IOWA ; Wednesday, May 30, — instead of Wednesday, June 6.

## Congregational Quarterly Record.

### Churches Formed.

- Nov. 24, 1865. In WITTEMBERG, Iowa.  
 Jan. 1, 1866. At BIG SPRING, Wis., 9 members.  
 " 2. In RUSSELL, Ms., 18 Members.  
 " 7. In KANSAS CITY, Mo., 12 members.  
 " 7. In BOONESBORO, Iowa, 24 members.  
 " 12. In DWIGHT, Ill.  
 " 16. In MACON, Mo., 10 members.  
 " 16. In EMPIRE CITY, Col., 8 Members.  
 " 25. In FARIBAULT, Minn., the Plymouth Congregational Church, 33 members.  
 In PLEASANTON, Wis.  
 In Webster, Mo.  
 Mar. 18. In NEW YORK CITY, the New England Cong. Ch.

### Ministers Ordained or Installed.

- Nov. 29, 1865. MR. C. RYDER, to the work of the Ministry in Wethersfield, Ill. Sermon by Rev. Flavel Bascom, of Princeton.  
 Dec. 5. Rev. B. N. SEYMOUR, over the Eden Cong. Ch. in Haywood, Cal. Sermon by Rev. George Moor, of Oakland.  
 " 28. Mr. GEORGE CURTISS, to the work of the Ministry in Avon, Conn. Sermon by Rev. Joel Hawes, D. D., of Hartford.  
 Jan. 3. 1866. Rev. DANA B. BRADFORD over the Ch. in Randolph, Vt. Sermon by Rev. Charles C. Parker, of Waterbury. Installing Prayer by Rev. Ammi Nichols, of Braintree.

- Jan. 3. Mr. ALGERNON M. GOODNOUGH, over the Ch. in Mystic Bridge, Ct. Sermon by Rev. Noah Porter, Jr., D. D., of New Haven. Ordaining Prayer by Rev. Paul Couch, of Jewett City.  
 " Mr. THOMAS ALLENDER, to the Gospel Ministry in Assabet, Ms. Sermon by Rev. George R. Leavitt, of Lancaster. Ordaining Prayer by Rev. George N. Anthony, of Marlborough.  
 " Rev. GEORGE RICHARDS, over the 1st Cong. Ch. in Bridgeport, Ct. Sermon by Rev. James M. Hoppin, of New Haven. Installing Prayer by Rev. Thomas T. Waterman, of Monroe.  
 " 4. Rev. FRANKLIN E. FELLOWS, over the Ch. in Bridgeton, Me. Sermon by Rev. George T. Tewksbury, of Oxford. Installing Prayer by Rev. Albert Cole, of Cornish.  
 " 11. Rev. JOHN D. KINGSBURY, over the Ch. in Bradford, Ms. Sermon by Rev. Nathaniel G. Clark, of Boston. Installing Prayer by Rev. Charles Smith, of Andover.  
 " 11. Rev. JAMES G. VOSE, over the Beneficent Ch. in Providence, R. I. Sermon by Rev. Jacob M. Manning, of Boston. Installing Prayer by Rev. Leonard Swain, D. D., of Providence.  
 " Mr. WM. A. ROBINSON, over the Ch. in Barton, Vt. Sermon by Rev. Lyman Bartlett, of Morrisville. Ordaining Prayer by Rev. Samuel R. Hall, of Brownington.  
 " 15. Rev. GEORGE F. WRIGHT, over the Ch. in Bakersfield, Vt. Sermon by Rev. Eldridge Mix, of Burlington. Installing Prayer by Rev. George B. Tolman, of Sheldon.

- Jan. 16. Rev. PERKINS K. CLARK, over the Ch. in Mittineague, Ms. Sermon and Installing Prayer by Rev. John Todd, D. D. of Pittsfield.
- " 16. Rev. MOSES H. WILDER, over the Ch. in Center Lisle, N. Y. Sermon by Rev. Jonathan Crane, of Middletown. Installing Prayer by Rev. Thomas K. Fessenden, of Homer.
- " 17. Mr. S. H. MELLIS, over the Ch. in Empire City, Col. Sermon and Ordaining Prayer, by Rev. Wm. Crawford, of Central City.
- " Mr. JOHN CAIRNS, to the work of the Ministry at Whitney's Point, N. Y. Sermon by Rev. Thomas K. Fessenden, of Homer.
- " 19. Mr. HENRY B. UNDERWOOD, over the Chs. in Ringwood and Greenwood, Ill. Sermon by Rev. Franklin W. Fisk, of Chicago Seminary. Ordaining Prayer by Rev. Christopher Cadwell, of Genoa, Wis.
- " 24. Rev. CHARLES DUFF, over the Ch. in Eramosa, C. W. Sermon by Rev. Wm. F. Clarke, of Guelph. Installing Prayer by Rev. C. Pedley.
- " 26. Rev. JAMES W. STRONG, over the Plymouth Cong. Ch. in Faribault, Minn. Sermon by Rev. Charles C. Salter, of Minneapolis. Installing Prayer by Rev. Charles Seccombe, of St. Anthony.
- " 31. Mr. HENRY S. HUNTINGTON, over the Ch. in Warner, N. H. Sermon by Rev. Hiram P. Arms, D. D., of Norwich, Ct. Ordaining Prayer by Rev. Nathaniel Bouton, D. D., of Concord.
- " 31. Mr. ROBERT H. FAIRBAIRN, to the work of the Ministry in Princeton Wis. Sermon by Rev. Elisha W. Cook, of Ripon. Ordaining Prayer by Rev. D. Magee Bardwell, of Markesan.
- Feb. 1. Mr. GEORGE L. GLEASON, over the Ch. in Bristol, Vt. Sermon by Rev. Calvin B. Hulbert, of New Haven. Ordaining Prayer by Rev. Joseph Steele, of Middlebury.
- " 1. Rev. J. W. TURNER, over the Ch. in Waverley, Ms. Sermon by Rev. Charles Smith, of Andover. Installing Prayer by Rev. Erastus Dickinson, of Sudbury.
- " 1. Rev. A. HASTINGS ROSS, over the Ch. in Springfield, O. Sermon by Rev. John Morgan, D. D., of Oberlin. Installing Prayer, by Rev. J. E. Twitchell of Dayton.
- " 6. Rev. THOMAS S. CHILDS, D. D., over the 1st Ch. in Norwalk, Ct. Sermon by Rev. Robert C. Vermilye, D. D., of Hartford. Installing Prayer by Rev. Wheelock N. Harvey, of Wilton.
- " 7. Mr. LYMAN S. WATTS, to the work of the Ministry in Dracut, Ms. Sermon by Rev. Owen Street, of Lowell. Ordaining Prayer by Rev. George N. Webber, of Lowell.
- " 11. Rev. A. J. QUICK, over the Ch. in Seymour, Ct.
- Feb. 13. Mr. EDWIN BOOTH, to the work of the Ministry in Appleton, Wis. Sermon by Rev. Charles W. Camp, of Fond du Lac. Ordaining Prayer by Rev. O. P. Clinton, of Menasha.
- " 13. Rev. WM. H. DOWDEN, over the Ch. in Carlisle, Ms. Sermon by Rev. Wm. H. Willcox, of Reading. Installing Prayer by Rev. Jesse G. D. Stearns, of Billerica.
- " 15. Mr. EUGENE H. TITUS, over the Dane St. Ch. in Beverly, Ms. Sermon by Rev. Edward N. Kirk, D. D., of Boston. Ordaining Prayer by Rev. Alonzo B. Rich, of Beverly.
- " 21. Mr. W. K. VAILL, over the Ch. in Shutesbury, Ms. Sermon by Rev. Joseph Vaill, D. D., of Palmer. Ordaining Prayer by Rev. Henry B. Hooker, D. D., of Boston.
- " 21. Rev. JOHN P. GULLIVER, over the New England Ch. in Chicago, Ill. Sermon by Rev. George F. Magoun, of Iowa College. Installing Prayer by Rev. Harvey D. Ketchel, D. D., of Chicago.
- " 28. Mr. H. M. HALLIDAY, over the 1st Ch. in St. Johnsbury, Vt. Sermon by Rev. Leonard Tenney, of Theford. Ordaining Prayer by Rev. John Eastman, of Danville.
- Mar. 8. Rev. JOHN S. BATCHELDER, over the Ch. in Hinsdale, N. H. Sermon by Rev. Samuel G. Buckingham, of Springfield, Ms. Installing Prayer by Rev. Zedekiah S. Barstow, D. D., of Keene.
- " 13. Mr. FRANK JACKSON, over the Ch. in Edgartown, Ms. Sermon by Rev. John P. Cleaveland, D. D., of Mattapoisett. Ordaining Prayer by Rev. Alonzo H. Quint, of New Bedford.
- " 15. Mr. JAMES LAIRD, over the Ch. in Guildhall, Vt. Sermon by Rev. Charles E. Milliken, of Littleton, N. H. Ordaining Prayer by Rev. Caleb F. Page, of Colebrook, N. H.
- " 20. Rev. WALTER E. DARLING, over the Union Ch. in Kennebunk, Me. Sermon by Rev. George Shepard, D. D., of Bangor Seminary. Installing Prayer by Rev. Wm. Warren, of Gorham.
- " 21. Rev. SELAH MERRILL, over the Ch. in Le Roy, N. Y. Sermon by Rev. Edwin E. Williams, of Warsaw. Installing Prayer by Rev. Wm. L. Parsons, D. D., of Le Roy.
- " 21. Rev. WM. T. BRIGGS, over the Ch. in East Douglass, Ms. Sermon by Rev. Ebenezer Cutler, of Worcester. Installing Prayer by Rev. George Lyman, of Sutton.

#### Pastors Dismissed.

- Jan. 2. Rev. A. A. BAKER, from the Ch. in Cornwall, Vt.
- " 3. Rev. CHARLES H. BOYD, from the Ch. in Mystic Bridge, Ct.

Jan. 5. Rev. JOHN B. PERRY, from the Ch. in Swanton, Vt.

" 16. Rev. A. HASTINGS ROSS, from the Ch. in Boylston, Ms.

" 17. Rev. WALTER S. ALEXANDER, from the Ch. in Pomfret, Ct.

" 23. Rev. JAMES P. LANE, from the Ch. in E. Weymouth, Ms.

" 25. Rev. ANDREW L. STONE, D.D., from the Park St. Ch. in Boston, Ms.

" 26. Rev. SAMUEL HOPLEY, from the Ch. in Windham, Ct.

" 30. Rev. GEORGE I. BARD, from the Ch. in Waterford, Vt.

Feb. 5. Rev. GOWEN C. WILSON, from the Ch. in Winterport, Me.

" 13. Rev. WASHINGTON GLADDEN, from the Ch. in Morrisania, N. Y.

" 20. Rev. SAMUEL H. LEE, from the Porter Ch. in No. Bridgewater, Ms.

" 21. Rev. WM. CARRUTHERS, from the Holmes Ch. in No. Cambridge, Ms.

" 21. Rev. JOSEPH W. BACKUS, from the John St. Church, in Lowell, Ms.

Mar. 6. Rev. ARTEMAS DEAN, from the 2d Ch. in Greenfield, Ms.

" 13. Rev. CLARENDON WAITE, from the Church in Rutland, Ms.

" 21. Rev. HENRY E. PARKER, from the South Cong. Ch. in Concord, N. H.

Jan. 28. In Amherst, Ms., Rev. JAY CLIZBE, to Miss MARY E., eldest daughter of L. M. Hills.

Mar. 15. In Hartford, Ct., Rev. PHILO JUDSON, of Rocky Hill, to Mrs. AULENIA BARNARD, of H.

#### Ministers Deceased.

Dec. 19, 1865. In Portland, Ct., Rev. HERVEY TALCOTT, aged 74 years.

Jan. 5, 1866. In Manchester, N. H., Rev. CHARLES H. BOYD, aged 29 years.

" 10. In Sandisville, Ms., Rev. AARON PICKETT, aged 78 years.

" 12. In Peacham, Vt., Rev. ASAPH BOUTELLE.

" 14. In Cleveland, O., Rev. ROBERT H. CONKLIN, aged 57 years.

" 18. In Mears, Mich., Rev. P. R. VAN FRANK, aged 55 years.

" 26. In Millbury, Ms., Rev. SAMUEL W. S. DUTTON, D. D., of New Haven, Ct., aged 52 years.

Feb. 2. In Elk Grove, Wis., Rev. CALVIN WARNER, aged 52 years.

" 16. In New Haven, Ct., Rev. ELISHA L. CLEVELAND, D. D., aged 60 years.

Mar. 11. In Cambridge, Ms., Rev. MARTIN MOORE, aged 76 years.

#### Ministers Married.

Oct. 12, 1865. In Varick, N. Y., Rev. ISAAC JACOBUS, to Miss SARAH E. GAMBEE.

Nov. 29. In Wyandotte, Kan., Rev. LEAVITT BARTLETT to Miss EMILY J. SCALES.

Jan. 6, 1866. In Johnstown, Wis., Rev. JACOB K. WARNER, to Miss ELIZABETH W. daughter of D. S. Mason, of Bristol, N. H.

" In Gardner, Me., Rev. AUSTIN L. PARK, to Miss HELEN C. BUTLER, both of G.

" 13. In Plymouth, Ct., Rev. ROBERT C. LEARNED, to Miss LORAE. TALCOTT, both of P.

#### Ministers' Wives Deceased.

Jan. 1, 1866. In Northfield, Vt., Mrs. L. A. LATOU, wife of Rev. LEVI H. STONE, aged 41 years.

" 28. In No. Conway, N. H., Mrs. MARY C. D., wife of Rev. SAMUEL H. RIDDEL, of Tamworth.

Feb. 12. In Waukegan, Ill., Mrs. MARY S., wife of Rev. ELBRIDGE G. HOWE, aged 45 years.

" 16. In Beaufort, S. C., Mrs. JENNIE S. wife of Rev. THOMAS K. NOBLE, formerly of Winthrop, Me., aged 25 years.

Mar. 7. In Farmington, Ct., Mrs. CHARLOTTE C., wife of Rev. JOSEPH D. HULL, aged 45 years.

## The American Congregational Union.

THE work for this organization is opening up South and West in such gigantic forms, and is becoming so important in its relations to the establishment of permanent and self supporting churches, that it has become indispensably necessary to increase its working force. Another Secretary has been appointed, to reside in New York, to look more especially over the Western and Southern field, while the present Secretary confines his labors more exclusively to New England. Their work will be a joint work, each in the other's particular field, as occasion may require, and both will examine applications and agree upon such as should be laid before the Trustees. It is believed that, by this arrangement, our giving churches will be more effectually reached, the cause to be promoted will assume more nearly its great im

portance in their esteem, and will thus secure more uniform and liberal contributions. Such a result must be reached if the work of church-building keeps pace with the demands of feeble, struggling churches, and the little clusters of Christ's followers who are waiting and praying to be gathered into churches. The alternative to the "Union" is — **ENLARGE OR DISBAND**. It is but mockery now to stand in the gateway, as if to offer life, when there are no resources from which to give the life the perishing need.

The receipts for the present year have but a little exceeded one hundred thousand dollars; and from present indications our treasury will need that sum annually to accomplish its great work. It is utterly incomprehensible that not one half of our churches have as yet given one dollar the past twelve months to aid their dependent fellow-churches in building houses of worship. And these delinquents are by no means among the least able to give. We can but hope that they have much in reserve for this pressing object, and that it will be soon forthcoming.

We have paid last bills as follows, since last reported in these pages :

Bevier, Mo., \$500 — Iowa Falls, Io., \$400 — Turin, N. Y., \$200 — Lacon, Ill., \$500 — Waverly, Io., \$500 — East Prairieville, Minn., \$350 — Sycamore, Ill., \$300 = \$2,600. There have been loaned on good security to the Plymouth Church and Society of Pittsburgh, Pa., the sum of \$4,500, and have been advanced upon enterprises in the South, to New Berne, N. C., \$3,200 — to Baltimore, Md., \$7,000 — to New Orleans, \$13,500 = \$28,200.

Washington and Memphis will receive some twenty-five thousand dollars by the time these lines reach our readers' eyes. The work is great, why should it cease ?

ISAAC P. LANGWORTHY.

23 Chauncy Street, Boston.

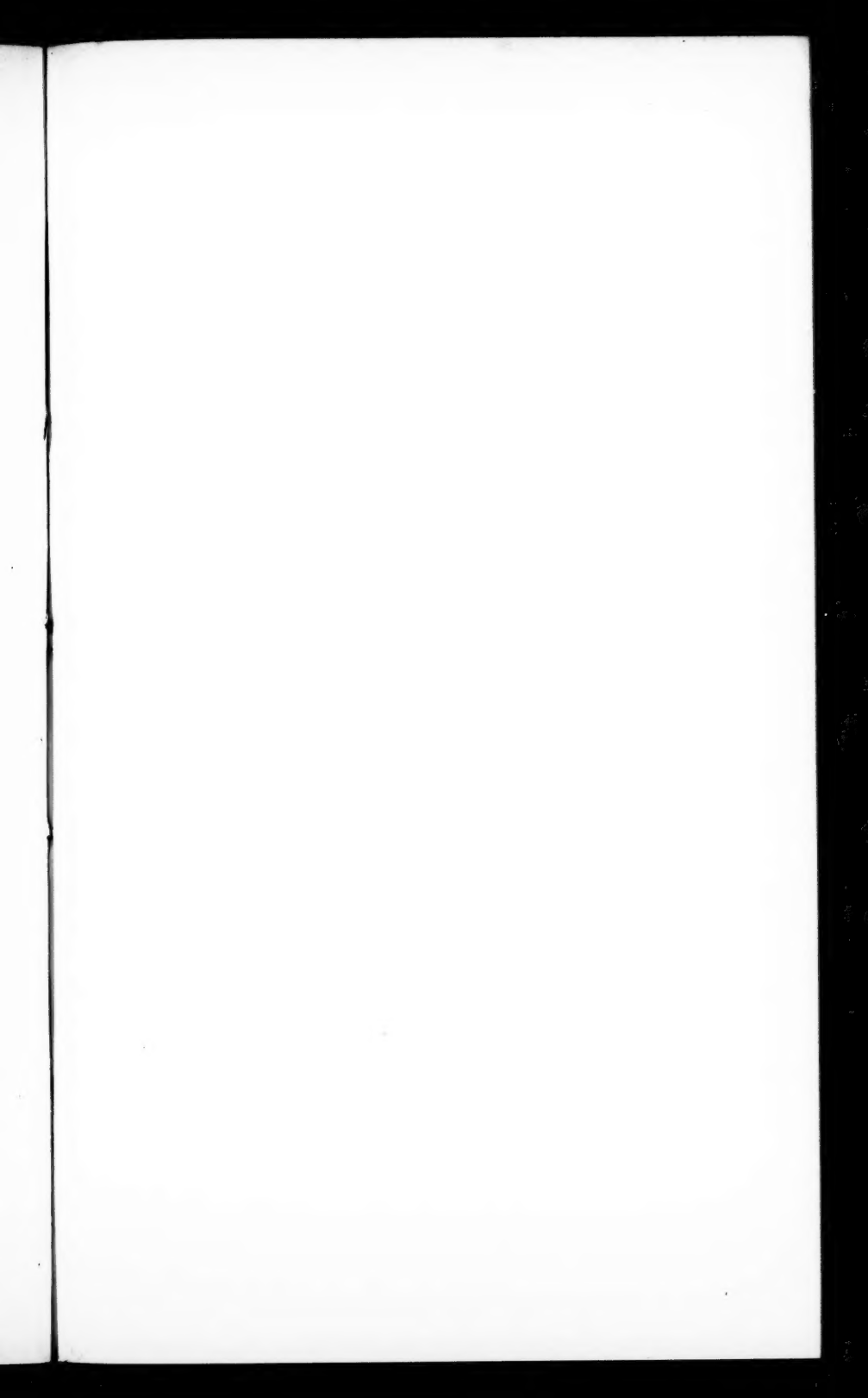
## *The American Congregational Association.*

The friends of this organization ought to know that it is still pursuing its way under difficulties. The giving *public* is not liberally disposed towards it. The patience of its anxious solicitor is day by day sorely tried by the, of course, polite declinations of those whom he invites to aid in its worthy objects. And those who give encouraging promises, and record their names as donors, do not in all instances fully comprehend the value of the work left to this Association to do, and if not done by it can never be done. Perhaps just this might be expected when it is remembered that "historians" are few, and "antiquarians" even less abundant, and not very popular; and yet what were our world without both these classes, and who would dispense with the results of their patient and usually ill-required toil ? Whether general history is important or not, he must be strangely constituted who would not value our own Christian family history. He might as well not care who his own father was, or whence his ancestry originated, or how they were employed. This Association wants to collect and arrange, for present and future use, the **AMERICAN AND ENGLISH CONGREGATIONAL FAMILY RECORD**, as complete in all its parts as it is possible to make it; and to this end it must have a suitable and secure building in which to preserve it. And this same building should have a fitting room for occasional family meetings, that the surviving children may recognise and help each other in the great work a kind Benefactor has set apart for this branch of his great household to perform. The attention of any and all who believe in perpetuating the memory and copying the example of the founders of our Republic and of the churches to which we belong, is affectionately and earnestly called to this subject again, and a large place in their Christian sympathies is most strongly desired. Somebody must want to place this Association upon a living and working basis before he goes to give an account of his stewardship. Who is he, and where is he ? A great blessing is in store for such a benefactor ! In the mean time send your contributions as below.

Gifts of books and pamphlets of all kinds, and any memorials of the Pilgrims, for the Library, are earnestly solicited.

ISAAC P. LANGWORTHY,

23 Chauncy St., Boston, Mass.





Sam'l Green.



